TRUE INSIGHTS INTO THE CONCEPT OF KHATM-E-NUBUWWAT

Part 12 of a Review of the Pakistani Government's "White Paper": Qādiyāniyyat — A Grave Threat to Islam

12

Mirzā Ṭāhir Aḥmad

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"White Paper": *Qādiyāniyyat—*
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Replies to Some Allegations

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An English translation of the Jalsah Sālānah concluding speech delivered in Urdu by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul-Masīḥ IV^{rta}, on April 7, 1985, at Islamabad, United Kingdom.

First Published in Urdu in the UK in 1985 as:
Irfān-e-Khatm-e-Nubuwwat

Present English translation published in the UK in 2017

Translated by: Late Miān ʿAbdur Raheem

© Islam International Publications Ltd.

Published by:
Islam International Publications Ltd.
"Islamabad" Sheephatch Lane
Tilford, Surrey GU10 2AQ UK

Printed in the UK at:
Raqeem Press
Tilford, Surrey GU10 2AQ

For further information you may visit www.alislam.org

ISBN: 978-1-84880-893-5
10 9 8 7 5 6 4 3 2 1

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Table of Contents

Preface ..... *ix*
About the Author ..... *xv*

Profound and Firm Faith in the Holy Prophet's Status as Khātamun-Nabiyyīn 2
A Masterpiece of Deception 4
The 'Muslim Thinker'—His Status as a Religious Authority 6
Khātamiyyat Encompasses All Qualities of Prophethood 7
An Enlightened New Aspect of Khātamiyyat 13
Profound Interpretations of Khātamun-Nabiyyīn by Muslim Thinkers 16
'Khātamiyyat' Transcends Time 18
Advent of a Prophet within the Ummah is Not in Conflict with 'Khatm-e-Nubuwwat' 21
A Foolish and Un-Enlightened Interpretation 28
A World of Difference 32
The Real Source of the So-Called Indelible Mark 34
The Meaning of Khātamiyyat According to Aḥādīth 38
The Messiah of the Latter Days Will be a Prophet of God 39

Completion of the Metaphorical Mansion Signifies Perfection of Divine Law 44
Literal Meaning of the Word 'Ba'dī' 45
Advent of a Prophet According to the Need of the Time 49
Another Argument for the Continuity of Prophethood . 52
The Real Significance of Ḥadīth Lā Nabiyya Ba'dī 54
Ḥaḍrat 'Āishah Ṣiddīqua's Interpretation of Lā Nabiyya Ba'dī 56
Interpretation of Ḥaḍrat 'Āishah's[ra] Ḥadīth by Learned Scholars 57
A Prophet of the Grandeur of the Holy Prophet[sa] Cannot Appear 62
Another Misleading Claim by the 'White Paper' 63
A Profound Interpretation of Khātaman-Nabiyyīn 65
Plight of the Ummah Despite the Presence of the Perfect Book 68
Lessons from the History of the Prophets 70
Need for a Reformer in the Present Age 72
Cry of the City of Sodom 79
Awaiting the Advent of the Mahdi 81
Who are the Companions of the Latter Days? 84
Other Misleading Statements of the "White Paper" 86
Liar, on Him Will be the Sin of His Lie 88
Distinction between the True and the False Claimants .. 91
The Real Reason for the Opposition of Those Commissioned by God 94

Deliberate Deception in the White Paper 96
Belief in Khatm-e-Nubuwwat and Fundamentals of the Islamic Faith 97
Belief in Khatm-e-Nubuwwat and its Impact on Civilization and Culture 100
Islamic Civilization and Culture as Seen by Ulema 102
A Claim Without Evidence 105
Nubuwwat within the Ummah of the Holy Prophet[sa] 106
Mahdi and Messiah Are One Person 117
The Second Coming of the Messiah and 'Allāmah Iqbāl's View 118
If Jesus is Dead, How Will He Return? 119
Unfair Attitude on a Well-Established Doctrine 121

Glossary of Important Terms 125

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

[In the Name of Allah, the Gracious, the Merciful]

Preface

A perfect example of the cruel treatment of the Ahmadiyya Muslim Jamā'at by the Government of Pakistan is the White Paper. This document, published by the Government of Pakistan under the title *Qādiyāniyyat—Islām kei liye eik Sangīn Khaṭrah* (*Qādiyāniyyat—A Grave Threat to Islam*), was written in support of the federal ordinance dated April 26, 1984.

By publishing the White Paper, this 'Islamic Republic' has set aside all Islamic values and has done away with many basic human rights, including religious and social freedoms of the Ahmadiyya Muslim Jamā'at. Using the White Paper as a crutch, the Government of Pakistan claims that the beliefs of the Ahmadiyya Muslim Jamā'at compel it to impose restrictions upon the Ahmadi Muslims.

As far as the allegations and accusations made in the White Paper are concerned, they are a repetition of the same baseless allegations and accusations that the

Ahmadiyya Muslim Jamā'at has responded to in the past on the basis of the Holy Qur'an and the *Aḥādīth*.

Since much of our literature is currently being confiscated by the Government of Pakistan, sincere seekers of truth may have difficulty finding the answers. This series of Friday sermons presents the response by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul-Masīḥ IV[rta], the then Imām of Ahmadiyya Muslim Jamā'at, to these allegations.

This response to the White Paper was first published in Urdu in 1985 and the English translation is being published now. This speech was delivered on April 7, 1985 at the *Jalsah Sālānah* United Kingdom. It details the profound insight and conviction that the Promised Messiah[as] had in *Khatm-e-Nubuwwat*. By citing extensively from reputable sources throughout Islamic history, he demonstrates that the Ahmadiyya belief in *Khatm-e-Nubuwwat* is fully consistent with the consensus of the Companions[ra] of the Holy Prophet[sa] and the views held by respected Muslim scholars and authorities.

The translation of this Friday sermon was done by the late Mian Abdur Raheem. The USA translation team under the direction of Additional Wakīlut-Taṣnīf, London finalized it for publication. Important contributions were made by Munawar Ahmed Saeed, Abdul-Wahab Mirza, Luqman Tahir Mahmood, Naveed Malik, Humera Malik, Anees Ahmad, Rashida Kalim Rana, and Naser-ud-Din Shams. May Allah bless them all. *Āmīn*.

This book uses the following system of transliteration adopted by the Royal Asiatic Society.

ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.

ث *th*, pronounced like *th* in the English word *thing*.

ح *ḥ*, a guttural aspirate, stronger than *h*.

خ *kh*, pronounced like the Scotch *ch* in *loch*.

ذ *dh*, pronounced like the English *th* in *that*.

ص *ṣ*, strongly articulated *s*.

ض *ḍ*, similar to the English *th* in *this*.

ط *ṭ*, strongly articulated palatal *t*.

ظ *ẓ*, strongly articulated *z*.

ع ‘, a strong guttural sound, the pronunciation of which must be learnt by the ear.

غ *gh*, a sound approached very nearly by *r* in the French *grasseye* and also the German *r*. It requires the muscles of the throat to be in the gargling position whilst pronouncing it.

ق *q*, a deep guttural *k* sound.

ء ’ , a sort of catch in the voice.

Short vowels are represented by *a* for ـَ (like *u* in *bud*); *i* for ـِ (like *i* in *bid*); *u* for ـُ (like *oo* in *wood*); the long vowels by *ā* for ـا or آ (like *a* in *father*); ī for ی ـِ or ـِا (like *ee* in *deep*); *ai* for ی ـَ (like *i* in *site*); *ū* for و ـُ (like *oo* in *root*): *au* for, و ـَ (resembling *ou* in *sound*).

Please note that in transliterated words the letter *e* is to be pronounced as in *prey* which rhymes with *day*; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian, the letter *e* is lengthened a bit more, it is transliterated as *ei* to be pronounced as *ei* in *feign* without the element of diphthong; thus کے is transliterated as *Kei*. For the nasal sound of *n,* we have used the symbol *ń*. Thus the Urdu word میں would be transliterated as *meiń*.

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

The following abbreviations have been used. Readers are urged to recite the full salutations when reading the book:

sa *ṣallallāhu ʻalaihi wa sallam*, meaning 'may the peace and blessings of Allah be upon him' is written after the name of the Holy Prophet Muhammad[sa].

as *ʻalaihis salām*, meaning 'may peace be upon him' is written after the name of Prophets other than the Holy Prophet Muhammad[sa].

ra *raḍi-Allāhu ʿanhu/ʿanhā/ʿanhum,* meaning 'may Allah be pleased with him/her/them' is written after the names of the Companions of the Holy Prophet Muhammad[sa] or of the Promised Messiah[as].

rta *raḥmatullāh ʿalaih,* meaning 'may Allah shower His mercy upon him' is written after the names of deceased pious Muslims who are not Companions of the Holy Prophet Muhammad[sa] or of the Promised Messiah[as].

Please note that in referencing the Holy Qur'an, we have counted 'In the name of Allah, the Gracious, the Merciful' as the first verse of the chapter in which it appears. We pray to God that this message may reach all people who have a genuine desire to study these issues. May Allah make this a source of guidance for them. *Āmīn.*

Munir-ud-Din Shams
Additional Wakīlut-Taṣnīf
London, UK, July 2017

About the Author

ḤAḌRAT MIRZĀ ṬĀHIR AḤMAD[rta] was born in Qadian, India, in 1928 to Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad[ra] and Ḥaḍrat Maryam Begum[ra]. He received his early schooling in Qadian. After graduating from the Ahmadiyya Missionary College, Rabwah with distinction, he obtained an honours degree in Arabic from Punjab University.

In 1955, he visited England for the first time with his father, who suggested that he remain behind to improve his knowledge of the English language and European social habits. He secured admission at the School of Oriental and African Studies (SOAS), University of London, where he remained for two-and-a-half years. By the end of 1957, Ḥaḍrat Mirzā Ṭāhir Aḥmad[rta] had seen most of Western Europe. He travelled extensively in England, Ireland, Scotland, and Wales.

The experience that he gained during these years would play a crucial role later in his life, when administering his great responsibilities as Khalīfatul-Masīḥ IV, the fourth Head of the Ahmadiyya Muslim Jamā'at. He was

elected to this office in 1982, one day after the demise of his predecessor, Ḥaḍrat Mirzā Nāṣir Aḥmad[rta].

The anti-Ahmadiyya ordinance of April 1984, promulgated by General Zia-ul-Haq, compelled Ḥaḍrat Mirzā Ṭāhir Aḥmad[rta] to leave Pakistan. He decided to migrate to England, where he established his transitory base in exile. Of all his achievements in England, Muslim Television Ahmadiyya (MTA) International is one of the greatest. Through MTA International, numerous educational programs are televised twenty-four hours a day. His activities after his departure from Pakistan helped proliferate and spread the Ahmadiyya Muslim Jamā'at to more than 150 countries of the world.

Apart from being a religious leader, he was also a homeopathic physician, a prolific writer, a gifted poet, and a sportsman.

Ḥaḍrat Mirzā Ṭāhir Aḥmad[rta] passed away on April 19, 2003, at the age of 74. He is succeeded by Ḥaḍrat Mirza Masroor Ahmad [may Allah be his help], the present Head of the Ahmadiyya Muslim Jamā'at.

True Insights into the Concept of Khatm-e-Nubuwwat

After reciting *tashahhud*, *ta'awwudh*, and *Sūrah al-Fātiḥah*, Ḥuḍūr[rta] recited the following verses of the Holy Qur'an:[1]

مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ
وَخَاتَمَ النَّبِيّٖنَ ؕ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا ۝ يٰٓاَيُّهَا الَّذِيْنَ
اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا ۝ وَّسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ۝

Ḥuḍūr[rta] said:

In the so-called White Paper published by the Government of Pakistan, the most vile and painful accusation is that (God forbid) the Promised Messiah[as] rejected the verse about *Khātamun-Nabiyyīn*[2] and did not believe the Holy Prophet[sa] to be *Khātaman-Nabiyyīn*. The members of the Aḥmadiyya Muslim Jamā'at are accused of the same.

This is such a baseless accusation that anyone who has made an unbiased study of the writings of the Promised

---

1. Muhammad is not the father of any of your men, but *he is* the Messenger of Allah and the Seal of the Prophets; and Allah has full knowledge of all things. O ye who believe! remember Allah with much remembrance; And glorify Him morning and evening (*Sūrah al-Aḥzāb*, 33:41–43). [Publisher]
2. Seal of the Prophets, a title bestowed upon the Holy Prophet[sa] in the Holy Qur'an *(Sūrah al-Aḥzāb*, 33:41). [Publisher]

Messiah[as] would pay no attention to it. Unfortunately, most people are not familiar with the writings of the Promised Messiah[as], and the Government of Pakistan has placed obstacles to their distribution [in Pakistan] and has confiscated the books from which a common Muslim could have learned the truth.

Profound and Firm Faith in the Holy Prophet's Status as Khātamun-Nabiyyīn

Numerous writings of the Promised Messiah[as]—including prose and poetry—prove beyond a doubt the profound cognition, firm conviction, and deep and broad understanding that the Promised Messiah[as] had in *Khatm-e-Nubuwwat*. Our opponents and other ulema do not possess even a fraction of the depth and the breadth of the understanding that the Promised Messiah[as] had on this subject.

As the Promised Messiah[as] says:

> Bear in mind that the charge leveled against me and my Jamā'at, that we do not believe the Holy Prophet[sa] to be *Khātamun-Nabiyyīn,* is a great calumny. The strength, certainty, understanding and solid conviction with which we believe the Holy Prophet[sa] to be *Khātamun-Nabiyyīn* is millions of times stronger than the belief of others. They lack the capacity and they have no inkling as to the true meaning and significance of *Khatm-e-Nubuwwat*. They have only inherited a word from their ancestors, but they do

not comprehend the meaning or the significance of the belief in *Khatm-e-Nubuwwat*. On the other hand, with God-given insight (of which Allah is All-Aware), I believe the Holy Prophet[sa] to be *Khātamun-Nabiyyīn*. God has manifested to me the truth of *Khatm-e-Nubuwwat* in such a profound way that I enjoy this elixir of heavenly wisdom in a manner beyond the imagination of those who have not partaken of this fountainhead. (*Malfūẓāt*, vol. 1, p. 227–228)

The Promised Messiah[as] also writes:

The sum total and the essence of our belief is:[3]

لا إله إلا الله محمد رسول الله

Our firm belief, which we uphold in this life and with which, by God's grace, we shall leave this worldly abode, is that our Lord and Master, Muḥammad, the Chosen One, is *Khātamun-Nabiyyīn* [Seal of the Prophets] and *Khairul-Mursalīn* [the best among the Messengers.] Through him faith was perfected and the blessing, through which one can reach God by adopting the path of salvation, has reached its pinnacle. (*Izāla-e-Auhām*, *Rūḥānī Khazā'in*, vol. 3, p. 169–170)

The Promised Messiah[as] also writes:

3. Creed of the Islamic faith:, *Lā ilāha illallāho Muḥammadur Rasūlullāh*, meaning: 'There is none worthy of worship except Allah; Muḥammad is the Messenger of Allah.' [Publisher]

> The Holy Prophet, peace and blessings of Allah be upon him, surpassed all other Prophets in all noble traits—purity of heart, clear conviction, chastity, modesty, veracity, fairness, trust, and love and devotion to God—and he was the best, most complete, the most exalted, most distinct, and purest of all the Prophets. That is why, of all the Prophets, the Holy Prophet[sa] was blessed the most by God with the perfume of special perfections. His heart was more magnanimous, more pure, more innocent, more enlightened and more loving than anyone before or after him. That is why it [his heart] was deemed fit to receive the divine revelation that is more powerful, more complete, more exalted, and more perfect than all the past or future revelations, and is the biggest and widest mirror to manifest the divine attributes. (*Surmah Chashm-e-Āryah*, *Rūḥānī Khazā'in*, vol. 2, p. 71 footnote)

A Masterpiece of Deception

I will now address, one by one, the allegations made against the Aḥmadiyya Muslim Jamā'at and its founder, the Promised Messiah[as]. As I read out some excerpts from the booklet, it will become evident that these objections are a masterpiece of deception in which truth is mixed with falsehood, wrong conclusions are deliberately drawn from the truth, and misleading statements are made on the basis of erroneous assumptions. As a result, the entire booklet

has become a masterpiece of deception and of covering up the truth. Now, let us read an excerpt from it. It states:

> In the last fourteen hundred years, the indisputable meaning of the phrase *Khātaman-Nabiyyīn* has been that the Holy Prophet[sa] was the last Prophet and no Prophet would come after him. The Companions of the Holy Prophet[sa] also understood the Qur'anic term *Khātaman-Nabiyyīn* in the same way. Based on this unshakable belief, they vehemently fought any one who claimed to be a Prophet. In the entire history of Islam, the Muslim ummah never spared a person who claimed the status of prophethood. (*Qādiyāniyyat—Islam kei liye eik Sangīn Khaṭrah* [*Qādiyāniyyat—A Grave Threat to Islam*,] p. 24–25)

It also claims:

> Prominent Muslim scholars and historians, Ibn-e-Khaldūn, Imām Ibn-e-Taymiyyah, his brilliant disciple Ibn-e-Qayyim, Shāh Waliyyullāh Dehlavī, and 'Allāmah Iqbāl, are renowned thinkers who have discussed the intellectual, social and political aspects of *Khatm-e-Nubuwwat*. 'Allāmah Iqbāl's views on this subject can be read later on in this document. (*Qādiyāniyyat—Islam kei liye eik Sangīn Khaṭrah* [*Qādiyāniyyat—A Grave Threat to Islam*,] p. 6–7)

The second part of the allegation—dealing with the treatment meted out to the claimants of prophethood in the history of Islam and the conclusions to be drawn from it—

will be discussed later. To begin with, I would like to say that the claim that all the respected Muslim religious leaders have understood the phrase *Khātamun-Nabiyyīn* to have no meaning other than the last Prophet of God, is an outright lie and a slander against them. There is nothing more to it.

Khatm-e-Nubuwwat is a vast subject and has deep implications. It has so many meanings that covering all its positive aspects, let alone refuting the opponents' claims, would take much more time than is allotted in one sitting. Therefore, I will limit my responses to the aspects pertaining to the objections [stated in the White Paper].

The 'Muslim Thinker'—His Status as a Religious Authority

As far as the great thinkers of Islam are concerned, we do not question the first three names cited in the White Paper. They undoubtedly provided great services to Islamic thinking and philosophy. The Aḥmadiyya Muslim Jamā'at agrees that they were great intellectuals and men of great knowledge and understanding. However, regarding 'Allāmah Iqbāl, I will present a passage from his own writings to demonstrate his status as a religious thinker and authority. In his letter to Professor Ṣūfī Ghulām Muṣṭafā Tabassum, the 'Allāmah writes:

> The scope of my religious knowledge is very limited... I have spent most of my life studying western

> philosophy. That point of view has largely become second nature to me. Consciously or unconsciously, I study the teachings of Islam from this [western] vantage point. (*Iqbāl Nāmah,* (A Collection of the Letters of Iqbāl) part 1, p. 46–47, publisher: Sheikh Muhammad Ashraf, Kashmiri Bazaar Lahore)

'Allāmah Iqbāl himself acknowledges that his study of the Qur'an is influenced by Western thinkers and philosophy and that his own religious knowledge is very limited. To think that such a person can be presented as an authority for Muslims suits only the objectives of those who authored the White Paper. No unbiased person can entertain such a thought.

Khātamiyyat Encompasses All Qualities of Prophethood

I will now present to you a few excerpts from the writings of the Promised Messiah[as] and other pious people and thinkers from the ummah to illustrate the profound and extensive meaning of *Khātamun-Nabiyyīn*. You will realize that the authors of the White Paper have taken a very narrow interpretation of this vast subject. Moreover, the premise that *Khātamiyyat* has always been understood to mean that the Holy Prophet[sa] is the last Prophet with reference to time is plain wrong, and the Muslim ummah has rejected that claim. These people only think superficially and have thus totally ignored other profound

meanings which are very deep and magnificent. The Promised Messiah[as] writes:

> It is undoubtedly true that not even a Prophet can truly equal the Holy Prophet[sa] in his holy excellences. Even the angels cannot dream of attaining those heights, let alone that anyone else should achieve an excellence comparable to him. (*Barāhīn-e-Aḥmadiyya*, Part III, Sub-footnote Number One, *Rūḥānī Khazā'in*, vol. 1, p. 268)

This is the true concept of *Khātamiyyat*, which is that the station of the Holy Prophet[sa] is so exalted that even the angels cannot approach it. In other words, the *mi'rāj* [spiritual ascension of the Holy Prophet[sa]] is synonymous with *Khātamiyyat*. The Promised Messiah[as] further writes:

> The insight and sagacity of our Prophet, may peace and blessings of Allah be upon him, far excelled the combined insight and sagacity of the whole ummah. Rather—I hope that brethren will not feel offended by it—it is my conviction, which I can prove, that the insight and sagacity of all the other Prophets cannot match the insight and sagacity of the Holy Prophet[sa]. (*Izāla-e-Auhām*, Part 1, *Rūḥānī Khazā'in*, vol. 3, p. 307)

This means *Khātamiyyat* encompasses all qualities of prophethood, and that insight is one part of it. We have gained this lofty understanding from the Promised Messiah[as]. Some past thinkers had also expressed similar

views, but the Promised Messiah's[as] writings on *Khātamiyyat* are far more profound. The Promised Messiah[as] writes:

> It is undoubtedly true that not even a Prophet can truly equal the Holy Prophet[sa] in his holy excellences. Even the angels cannot dream of attaining those heights, let alone that anyone else should achieve an excellence comparable to him.(*Barāhīn-e-Aḥmadiyya*, Part III, Sub-footnote Number One, *Rūḥānī Khazā'in*, vol. 1, p. 268)

In this reference, *Khātamiyyat* has been expressed in terms of spiritual perfection. The Holy Prophet[sa] excelled in not only his insight, but also in spiritual perfection. He encompassed the collective spiritual qualities of all the previous Prophets and angels. Therefore, he was called '*Khātam*'. I have quoted this reference earlier, but it was necessary to repeat it in order to highlight this particular point. The Promised Messiah[as] also says:

> All prophethoods, having arrived at their climax in the person of our lord and master, the Holy Prophet, peace and blessings of Allah be upon him, have been fulfilled. (*Islāmī Uṣūl kī Filāsafī*, *Rūḥānī Khazā'in*, vol. 10, p. 367)

This means that not only did he possess all the qualities of prior Prophets, but that all of these qualities reached their apex in him. This is the profound insight into *Khātamiyyat*

that was granted to the Promised Messiah[as] by Allah. The Promised Messiah[as] further writes:

> ...Our Holy Prophet, may peace and blessings of Allah be upon him, embodies in himself all the excellences. God says in the Holy Qur'an:[4]
>
> ... فَبِهُدٰىهُمُ اقْتَدِهْ ...
>
> 'Follow all the teachings that were given to all the Prophets.' The person who embodies all these teachings will, of course, become a compendium of all excellences and be greater than all the Prophets... (*Chashma-e-Masīḥī, Rūḥānī Khazā'in,* vol. 20, p. 381)

Here the concept of *Khātamiyyat* has been addressed with reference to divine guidance. Out of every past teaching that appeared in the world, every good teaching is incorporated in the teachings of the Holy Prophet[sa].

The Promised Messiah[as] further states:

> All prophethoods and all Books of the past are no longer required to be followed independently, because the prophethood of Muḥammad[sa] comprises and encompasses them all. And except for it [the prophethood of Muḥammad[sa]] all routes to God are closed. Each and every truth which leads to God is in it [the Holy Qur'an] alone. Neither will any truth come after this, nor is there any earlier truth which is not present in it. It is for this reason that all

4. *Sūrah al-An'ām*, 6:91 [Publisher]

prophethoods have ended with [the coming of] this prophethood. And so it should have been...(*al-Waṣiyyat, Rūḥānī Khazā'in*, vol. 20, p. 311)

It is no longer necessary to follow previous Prophets and Books. This is also a consequence of *Khātamiyyat*. The need to follow other Prophets or Books would only exist if any part of the truth or enlightenment granted to them were missing. However, every truth and enlightenment is completely encompassed by *Khātamiyyat*—and it has appeared with a new luster and has reached a new height. The Holy Prophet[sa] was thus called *khātam* because he freed us from the need to reach God through the door of any other Prophet.

In an Arabic *qasīdah* [ode], the Promised Messiah[as] writes:

لا شك أن محمدًا خيرُ الورى رَيْقُ الكرام ونخبــة الأعيانِ
تَمّتْ عليه صفاتُ كلِّ مزيّةٍ خُتِمتْ به نعماءُ كلّ زمانِ
هو خيرُ كلِّ مقرَّبٍ متقدّمٍ والفضلُ بالخيرات لا بزمانِ
يا ربِّ صَلِّ على نبيك دائما في هذه الدنيا وبعثٍ ثــانِ

No doubt, Muḥammad is the best of creation;
He is the elect of the elect and chief of chiefs.

Meaning that he is the moving spirit of those who are the most exalted.

All excellences attained perfection in his person;
The bounties of every age reached their climax in him.

In other words, *Khātamiyyat* encompasses the limits of time—it does not distinguish between the past and the future. This is the true concept of *Khātamiyyat.*

He is superior to all those who attained nearness to Allah in earlier times;
For the criterion of excellence is virtue, not time.

O my Lord, shower Your blessings upon Your Holy Prophet,
Ever and always, here and in the Hereafter.

(*Ā'īna-e-Kamālāt-e-Islām, Rūḥānī Khazā'in,* vol. 5, p. 592–593)

The Promised Messiah[as] says [in one of his poems in Persian]:

آں رسولے کش محمد ہست نام دامن پاکش بدست ما مدام
ہست او خیر الرسل خیرالانام ہر نبوت را بروشد اختتام
ما ازو نوشیم ہر آبے کہ ہست زو شدہ سیراب سیرابے کہ ہست
ما ازو یابیم ہر نور و کمال وصل دلدار ازل بے او محال
ہم چنین عشـــقـــم بروئے مصطفیٰ دل پَرد چُون مرغ سوئے مصطفیٰ

The Prophet whose name is ***Muḥammad,***
His pure and faultless guidance alone I hold firmly in my hands.

He is the best of all Prophets and the best of all mankind.
All attributes and blessings of prophethood reached their perfection in his person.

All the water that we drink is from him.
From him alone has anyone been satiated.

We derive all light and perfection from him.
Meeting the Beloved Lord is impossible without him.

My love for the Prophet is deep and abiding.
O how I wish to fly like a bird towards him with all my heart and longings!

(*Sirāj-e-Munīr, Rūḥānī Khazā'in,* vol. 12, p. 95–96)

An Enlightened New Aspect of Khātamiyyat

The basic meaning of *Khātamiyyat* that has been expounded here is that *Khātamiyyat* does not limit itself to just excelling all others in spiritual rank, instead it passes these excellences on to others. *Khātamiyyat* does not denote acquiring the highest spiritual rank and withholding it from everyone else; rather, it spreads its grace with such grandeur that every follower excels in spiritual rank. The Promised Messiah[as] mentions this subject further in a couplet, saying:

ہم ہوئے خیر امم تجھ سے ہی اے خیر رسل تیرے بڑھنے سے قدم آگے بڑھایا ہم نے

We became the Best of Nations by following you, O ***the Best among the Prophets.***
We marched forward by treading in your footsteps.

(*Ā'īna-e-Kamālāt-e-Islām, Rūḥānī Khazā'in*, vol. 5, p. 226)

These are some examples that I have cited from the writings of the Promised Messiah[as]. But the writings of the Promised Messiah[as] on *Khātamiyyat* are such a vast treasure that our opposing clerics do not possess an iota of it. Any honest and pure-hearted person who studies the writings of the Promised Messiah[as] would agree with these insights. Past Muslim scholars have separately mentioned some of the meanings of *Khātamiyyat* which the Promised Messiah[as] has written about comprehensively. Just as the Holy Prophet[sa] is the *Khātam* of all the Prophets, the Promised Messiah[as] is the *Khātam* of all of the people in love for the Holy Prophet[sa]. There is nothing that others have described about the Holy Prophet[sa] that the Promised Messiah[as] has not encompassed in his writings; and there is nothing that others have described in which the Promised Messiah[as] has not surpassed them in grandeur.

Ḥaḍrat Sheikh Abū 'Abdullāh Muḥammad al-Ḥasan al-Ḥakīm at-Tirmidhī (d. circa 255AH), in his book *Khatmul-Auliyā'* on page 241, writes:

ومعناه عندنا أن النبوة تمت بأجمعها لمحمد ﷺ، فجُعل قلبُه لكمال النبوة وعاءً عليها ثم خُتِمَ

We hold that the title of *Khātamun-Nabiyyīn* signifies that prophethood with all its noble qualities and grandeur has come to perfection in Muḥammad[sa]. That is why Allah the Almighty likened his heart to a container which assimilated all the noble qualities of

> prophethood and then it was sealed. (*Khatmul-Auliyā'*, p. 341, published by Catholic Press, Beirut)

Just ponder over the difference. Since the word 'seal' had been used, Imām Tirmidhī says that after all the excellences had been combined, a seal was put upon them. This implies an end to those excellences. In contrast, the Promised Messiah[as] says that combining of all excellences is a valid concept. But the idea that the Holy Prophet[sa] limited those excellences to himself is not correct; he combined them but did not stop their further dissemination. In this respect, the commentary by the Promised Messiah[as] regarding the following verse is worth reading:[5]

ثُمَّ دَنَا فَتَدَلّٰى ۝٩

Imām Rāzī writes in *Tafsīr*-e-*Kabīr Rāzī,* vol. 6, p. 31:

> فالعقل خاتم الكلّ، والخاتم يجب أن يكون أفضل . ألا ترى أن رسولنا ﷺ لـــمّا كان خاتم النبيين كان أفضل الأنبياء عليهم الصلاة والسلام
>
> Intellect is the *khātam* (culmination) of everything. [Arabic proverb] Therefore, it is necessary for '*khātam*' to mean the best. Don't you realize that when our Prophet[sa] was declared *Khātamun-Nabiyyīn*, he was declared the best of the Prophets. (*Tafsīr-e-Kabīr Rāzī,* vol. 6, p. 31, under the verse, *Sūrah Ṭāhā,* 20:26, by Imām Muḥammad Fakhr-ud-Dīn Rāzī)

5. Then he drew nearer *to God*; then he came down *to mankind.* (*Sūrah an-Najm*, 53:9). [Publisher]

Profound Interpretations of Khātamun-Nabiyyīn by Muslim Thinkers

'Allāmah 'Abdur Raḥmān bin Khaldūn[rta] (died 808 A.H.) is mentioned as a noted Muslim thinker in the White Paper. He writes:

ويمثلون الولاية في تفاوت مراتبها بالنبوة، ويجعلون صاحب الكمال فيها خاتم الأولياء أي حائز الرتبة التي هي خاتمة الولاية، كما كان خاتم الأنبياء حائزا للمرتبة التي هي خاتمة النبوة

Saintliness is analogous to prophethood; just as there are various ranks in prophethood, there are similar ranks in sainthood. One who possesses the best of the saintly qualities is called *Khātamul-Auliyā'*, just as the one who possesses the best of the qualities of prophethood is known as *Khātamul-Anbiyā.*' (*al-Muqaddimah ibn-e-Khaldūn*, vol. 1, p. 271)

That is to say, *khātam* does not mean the last with respect to time, but the ultimate according to degree or rank. If we use it to mean 'the last' with reference to time, then we have to agree that sainthood has come to an end, God forbid, and the ummah will be deprived of sainthood.

Ḥaḍrat Abū Sa'id Mubārak Ibn-e-'Alī Mukharramī[rta] (died 513 A.H.), the patron saint of no less a person than Ḥaḍrat Syed 'Abdul-Qādir Jīlānī[rta], states:

والأخيرة منها أعني الإنسان إذا عرج ظهر فيه جميع المراتب المذكورة مع انبساطها ويقال لـــه الإنسان الكامل والمعروج والانبساط على الوجه الأكمل كان في نبينا ﷺ ولهذا كان ﷺ خاتم النبيين

> Man holds the highest position of all creation. When he rises, all the noble qualities in all their grandeur find their manifestation in him and he is called the Perfect Man. The noble qualities in all their grandeur have found their perfection in our Holy Prophet[sa] and therefore he is *Khātamun-Nabiyyīn.* (*Tuḥfa Mursalah Sharīf*, by Abū Saʿīd Mukharramī, translation and commentary by Muḥammad ʿAbdul-ʿAzīz Jālandharī, p. 51)

The above passages contain similar themes, but all aspects of *Khātamiyyat* are not covered in them.

Ḥaḍrat Maulānā Rūm[rta] (died 672 A.H.) writes:

بہرایں خاتم شد است او کہ بجود مثل او نے بود نے خواہند بود
چونکہ در صنعت برد استاد دست تو نہ گوئی ختم طنعت بر تو است

> The Holy Prophet[sa] is *khātam* because there neither was nor will be any equal to him in generosity, that is, spreading the blessings… (*Miftāḥul-ʿUlūm,* by Maulavī Muḥammad Nadhīr ʿArshī *(Sharaḥ Mathnawī Jalāl-ud-Dīn ar-Rūmī[rta]*, vol. 15, Book 6, part 1, p. 56–57)

This is the same theme expressed by the Promised Messiah[as], as noted earlier, where he says that an important aspect of *Khātamiyyat* is that the Holy Prophet[sa] passed on to his followers the spiritual blessings he had achieved.

> ...When a craftsman excels and achieves perfection, don't we use the word *khātam* to denote his excellence in craftsmanship? (*Ibid.*)

Maulānā Muḥammad Qāsim Nānotawī, founder of the Deobandī sect, which is now in the forefront of distorting the meaning of *Khātamun-Nabiyyīn*, writes:

> Prophets are similar to governors as they are charged with the duty of delivering divine commandments to the people. They are God's vicegerents. Therefore, it is necessary for them to hold positions of authority. The office of a governor or minister is considered the highest in a chain of subordinate officers. A governor or a minister has the authority to set aside the orders or directives of his subordinates. His orders, on the other hand, cannot be set aside by subordinate officers. The final authority rests with the governor. Similarly, there is no one above the ranks or with more authority than the '*Khātamun-Nabiyyīn.*' All others are subordinate to him. (Collection of Rare Periodicals and Addresses—*Mubāḥathah Shahjahanpur*, 1914, p. 25)

'Khātamiyyat' Transcends Time

In the above reference, we find *Khātamiyyat* meaning finality in status rather than finality in time. Apart from the meanings that have been discussed so far, some scholars have described *Khātamiyyat* to mean a signet ring, adornment, and imparting blessing in the sense of a seal of

authenticity. The Holy Prophet[sa] is the testifier of all excellences. This, the Promised Messiah[as] argued, was the Holy Prophet's[sa] favour on the previous Prophets.

As I have mentioned earlier, *Khātamiyyat* transcends time and space. It has a universal application. Listen to the words of the Promised Messiah[as] from this point of view. He writes:

> Thus, he became the Seal of the Prophets. This was not because no one was to be granted any spiritual grace after him, but because no one could achieve any grace without the attestation of his seal, and that the door of converse with God would never be closed to his followers. No other Prophet has been granted this seal; he is the only one through whose seal such prophethood can be achieved and for which it is necessary that its recipient should be his follower. (*Ḥaqīqatul-Waḥī*, *Rūḥānī Khazā'in*, vol. 22. p. 29–30)

The Promised Messiah[as] also writes:

> I believe sincerely in His Messenger and know that all prophethoods reached their apex in him and that all law culminated in his law. Yet one type of prophethood has not ended, that is to say, the prophethood which is granted in consequence of complete obedience to the Holy Prophet (peace and blessings of Allah be upon him) and which is illumined by his lamp. This prophethood has not ended inasmuch as it is a reflection of his prophethood and is given through him and is his manifestation and receives

grace from him. (*Chashma-e-Ma'rifat*, *Rūḥānī Khazā'in*, vol. 23, p. 340)

Elsewhere, the Promised Messiah[as] has elaborated that all other Prophets are indebted to the Holy Prophet[sa] in that through his seal of *Khatm-e-Nubuwwat* he has testified to the truth of all previous Prophets. Had he not done so, we could not have believed in their truthfulness. This is a unique and great favour of the Holy Prophet[sa] that he has testified to the truth of not only all the previous Prophets but also to the Prophets sent anywhere in the world. In other words, the benefits of his *Khātamiyyat* transcend time and space.

In this connection, I would place before you a passage from the writings of the well known Mujaddid Alf-e-Thānī, Ḥaḍrat Sheikh Aḥmad Farūqī Sirhindī (died 1034 AH), who is a recognized authority among the different sects of Ahle-Sunnat (Ḥanafī, Deobandī, Barelavī). In his *Maktūbāt*, he states:

حصول کمالات نبوت مرتابعاں را بطریق تبعیت و وراثت بعداز
بعثت ختم الرسل علیہ وعلی جمیع الانبیاء والرسل الصلوٰت والتحیات منافی
خاتمیت اونیست علیہ وعلی آلہ الصلوٰۃ والسلام فَلَا تَكُنْ مِنَ الْمُمْتَرِيْنَ

Following the advent of Ḥaḍrat Muḥammad, the Chosen One, the Seal of the Prophets[sa], the attainment of the attributes of prophethood by his followers as subordinate or by way of inheritance, will in no way conflict with his status as the Seal of the Proph-

ets. So do not be amongst the doubters. (*Maktūbāt Imām Rabbānī,* Book 1, *Maktūb* no. 301, vol. 5, p. 141)

Advent of a Prophet within the Ummah is Not in Conflict with 'Khatm-e-Nubuwwat'

Now where does their claim go that all past righteous scholars were unanimous in their interpretation and had no doubt about *Khātamiyyat* having no other meaning than being last in regards to time, and that there can be no other Prophet of any kind. Ḥaḍrat Mujaddid Alf-e-Thānī who holds a high rank among the Muslims of the Indo-Pak subcontinent, says:

> Following the advent of Ḥaḍrat Muḥammad the Chosen One, the Seal of the Prophets[sa], the attainment of the attributes of prophethood by his followers as subordinate or by way of inheritance, will in no way conflict with his status as the Seal of the Prophets. So do not be amongst the doubters. (*Maktūbāt Imām Rabbānī,* Book 1, *Maktūb* no. 301, vol. 5, p. 141)

Now I present the view of Ḥaḍrat Imām Bāqir[ra]:

> عن أبي جعفر عليه السلام في قول الله عز وجل: ﴿فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا﴾ جعل منهم الرسل والأنبياء والأئمة، فكيف يقرّون في آل إبراهيم عليه السلام وينكرونه في آل محمد صلى الله عليه وآله

Abū Ja'far Imām Bāqir[as] said in commenting upon the verse of the Holy Qur'an:[6]

...فَقَدْ اٰتَيْنَآ اٰلَ اِبْرٰهِيْمَ الْكِتٰبَ وَالْحِكْمَةَ...

Allah raised Prophets, Messengers and imams from the progeny of Ḥaḍrat Ibrāhīm[as] [Abraham]. It is therefore surprising that while acknowledging these blessings among the progeny of Ḥaḍrat Ibrāhīm[as], people deny this possibility in the case of the progeny and the followers of Ḥaḍrat Muḥammad[sa]. (*aṣ-Ṣāfī Sharaḥ 'Usūlul-Kāfī*, by Mullā Khalīl, Kitābul-Ḥijjah, vol. 3, p. 119)

The following is a couplet from Maulānā Rūm, who is known as the crown of Muslim saints:

مکر کن در راہ نیکو خدمتے تا نبوت یابی اندر امتے

Exert yourself in the service of faith to such an extent that you be granted prophethood within the Muslim ummah. (*Miftāḥul-'Ulūm* by Maulavī Muḥammad *Nadhīr 'Arshī (Sharaḥ Mathnawī Jalāl-ud-Dīn ar-Rūmī*[rta], vol. 13, Book 5, part 1, p. 98)

What judgment would these present day 'ulema,' who are hostile to Aḥmadiyyat, pass against the saints and sages quoted above? How are they going to disregard these writings? These writings expose the falsehood of the claim that

6. ... Surely, We gave the Book and Wisdom to the children of Abraham... (*Sūrah, an-Nisā'*, 4:55) [Publisher]

all past pious ulema unanimously held the view that the only meaning of *Khātamiyyat* is 'being the last in point of time.' When we study the writings of great scholars and saints we find that present day 'ulema' are ascribing to them exactly the opposite of what they had written.

It is inconceivable that a major department of the government entrusted with the task of research on this issue was comprised of such fools that they were unaware of the existence of the writings of the past pious ulema. Surely they knew, but they deliberately chose to deceive and lie.

Let us see in what meaning the Promised Messiah[as] considered the continuity of prophethood in the Muslim ummah. He writes:

> We cannot attain any heavenly grace or greatness, place of honour, and position of nearness to God, except by complete devotion and absolute obedience to the Holy Prophet[sa]. Everything is granted to us by way of reflection and his inheritance. (*Izāla-e-Auhām*, *Rūḥānī Khazā'in*, vol. 3, p. 170)

He also writes:

> But this honour was bestowed upon me solely because of my complete submission to the Holy Prophet Muḥammad, peace and blessings of Allah be upon him. If I had not been a part of the ummah of the Holy Prophet, peace and blessings of Allah be upon him, and had not been his follower, then, even if my good deeds had matched all the mountains of

> the world, I would never have received this honour of converse with God, for all prophethood has come to an end except the prophethood of Muhammad[sa]. No law-bearing Prophet can come after him. A Prophet who does not bring a new law can come, but he has to be a follower of the Holy Prophet[sa] first. On this basis, I am both an *ummatī* [follower] and a *Nabī* [Prophet]. (*Tajalliyyāt-e-Ilāhiyyah, Rūḥānī Khazā'in*, vol. 20, p. 411–412)

The Promised Messiah also writes:

> The fact, O naive and blind people, is that our Holy Prophet[sa], and our lord and master, (countless blessings be upon him), surpassed all Prophets in his spiritual influence. The influence of all past Prophets came to an end at a certain point and their people and their religions have no trace of life left in them, but the spiritual influence of the Holy Prophet[sa] will endure to the Last Day. For this reason, this ummah does not require that a Messiah should come into it from outside; for, under the Holy Prophet's[sa] benign influence, even an ordinary man can become a messiah, just as God has done in my case. (*Chashma-e-Masīḥī, Rūḥānī Khazā'in*, vol. 20, p. 389)

Here is an excerpt from the writings of Ḥaḍrat Shāh Waliyyullāh Muḥaddith Dehlavī, who is has been acknowledged in the White Paper as an authoritative Muslim scholar. He is known to be a *mujaddid* (reformer) of the

twelfth-century (Hijri), Imām of India, divinely inspired Ṣūfī and prolific writer. He writes:

امتنع أن يكون بعده نبي مستقل بالتلقي

> That is, there cannot be any Prophet after the Holy Prophet[sa] who receives divine blessings independently [without going through the Holy Prophet[sa].] (*Al-Khairul-Kathīr*, p. 78)

This is exactly the same theme that the Promised Messiah[as] has expressed. The possibility of the return of the Messiah of Nazareth [Jesus] in the above excerpt is rejected because Shāh Waliyyullāh writes that there cannot be a Prophet who has not received blessing through the Holy Prophet[sa]. It is agreed by all that the Messiah of Nazareth did not receive his blessings through the Holy Prophet[sa], nor can he do so. Suppose Jesus returns, he would have read the Torah and Bible, not the Qur'an or the Ḥadīth. The question arises, would he take on a mentor, would he become a disciple of a religious cleric to learn the Qur'an and Ḥadīth? Some people say that God will directly reveal the Holy Qur'an to him just like it was revealed to the Holy Prophet[sa]. Even the sayings of the Holy Prophet[sa] will be revealed to him. If this were the case, how is that blessing received through the Holy Prophet[sa]? Jesus is an independent Prophet who had no relation to the Muslim ummah. In the past, he received blessings through someone else.

[According to this belief] he sat in heaven for 2000 years, and when he comes again, he will receive direct revelation from God!

The Promised Messiah[as] says that one of the meanings of *Khātamun-Nabiyyīn* is that no law-bearing Prophet can come because *Khātamiyyat* has the connotation of encompassing all goodness and qualities. If a teaching has reached perfection and does not exclude any good quality, then the question of a new teaching only arises if the teaching has been disfigured and tainted. However, Allah the Almighty has also guaranteed that the Qur'an will be protected. The natural and logical conclusion of these two facts—*Khātamiyyat* ensuring that the Book revealed to the Holy Prophet Muḥammad[sa] encompasses all good qualities and God simultaneously promising that the jurisdiction of his law will extend till the Day of Judgement—is that this is the last teaching. The Holy Prophet[sa] is reported to have said that he and the Day of Judgement are as close together as two fingers of a hand. That is, there cannot be anybody who would abrogate his commandments or interfere in his law till the Day of Judgment—and beyond that the question does not even arise. This is exactly what the Promised Messiah[as] has said and it is what riles the opponents of Aḥmaddiyyat the most. Our opponents attack us, claiming that on the one hand we believe that the Holy Prophet[sa] is *Khātamun-Nabiyyīn* and profess on oath that we believe in verse *Khātaman-*

Nabiyyīn in the Qur'an, but on the other hand we open the door to the advent of an *ummatī* Prophet. They claim that we say *Khātamiyyat* means 'the last' with reference to *Sharī'ah* [Islamic law], but not with reference to the non-law bearing prophethood. The Promised Messiah[as] writes in this respect:

> The Holy Prophet, may peace and blessings of Allah be upon him, was granted a unique honour of being *Khātamun-Nabiyyīn* because, firstly, all spiritual qualities of prophethood have reached their pinnacle in him. Secondly, there cannot be a law-bearing Prophet after him or one who is not in his ummah. Everyone who receives the honour of divine revelation does so only through the Holy Prophet[sa] and his blessings. Such a one is designated as an *ummati* Prophet and not an independent Prophet. (*Tatimmah Chashma-e-Ma'rifat*, *Rūḥānī Khazā'in*, vol. 23, p. 380)

Further, the Promised Messiah[as] writes:

> All prophethood has come to an end except the prophethood of Muḥammad[sa]. No law-bearing Prophet can come after him. A Prophet who does not bring a new law can come, but he has to be a follower of the Holy Prophet[sa] first. (*Tajalliyyāt-e-Ilāhiyyah*, *Rūḥānī Khazā'in*, vol. 20, p. 412)

A Foolish and Un-Enlightened Interpretation

The above passages are the explanation of *Khatm-e-Nubuwwat* that the Promised Messiah[as] has given. This is under attack. They claim it to be an established fact that all religious scholars of Islam have said that the Holy Prophet[sa] is the last Prophet both with reference to bringing a law and with reference to time. No Prophet of any kind can come after him. The opponents of Aḥmadiyyat say that the Muslim ummah has not, does not, and will not tolerate any deviation from that interpretation. In their animosity, these opponents make such claims today. But let us see what some of the past Muslim scholars have to say on the subject. Renowned Ṣūfī Ḥaḍrat Abū 'Abdullāh Muḥammad bin 'Alī Ḥusain al-Ḥakīm at-Tirmidhī (d. circa 255AH) writes:

فإن الذي عَمِيَ عن خبرِ هذا يظنُّ أن خاتم النبيين تأويله أنه آخرهم مبعثا. فأي منقبة في هذا؟ وأي علم في هذا؟ هذا تأويل البُلْهِ الجَهَلة

Now listen to the translation carefully. He says:

> As for the notion of those, deprived of goodness, that the term *Khātaman-Nabiyyīn* signifies that the Holy Prophet[sa] was the last Prophet to be commissioned, what glory and majesty is there in him being the last? And what wisdom underlies this interpretation? It is an interpretation put forth by the foolish and un-enlightened people. (*Khatmul-Auliyā'*, p. 341)

This is the viewpoint that the Government of Pakistan wants to thrust upon Muslims all over the world. We say to them, if you say that all doors to prophethood are closed and no Prophet can come, then why are you waiting for Jesus Christ? Forget about him and relax. If no one is going to come, then all doors are closed. The opponents would say not at all, because the Holy Prophet[sa] is the last Prophet to be commissioned. Any Prophet who had been commissioned before the Holy Prophet[sa] could come again. They argue that all the past scholars believed the same thing, but that is a blatant lie. According to the above quotation, this is the interpretation of the foolish and un-enlightened. Moreover, there is no glory in it for the Holy Prophet[sa]. In the same context, Ḥaḍrat Muḥy-ud-Dīn Ibn-e-'Arabī, the world renowned Muslim scholar and commentator (died 638 A.H.), writes:

فالنبوة سارية إلى يوم القيامة في الخلق وإن كان التشريع قد انقطع.
فالتشريع جزء من أجزاء النبوة

> Prophethood continues in the creation till the Day of Judgment, although law-bearing prophethood has ended. Bringing down a law is just a part of prophethood. (*Al-Futūḥātul-Makkiyyah*, vol. 3, ch. 73, p. 159)

Would he be accused of being a disbeliever for the above words? Again, in the same book Ḥaḍrat Ibn-e-'Arabī states:

فإن النبوة التي انقطعت بوجود رسول الله ﷺ إنما هي نبوة التشريع، لا مقامها، فلا شرع يكون ناسخا لشرعه ﷺ، ولا يزيد في شرعه حكما آخر. وهذا معنى قوله ﷺ: إن الرسالة والنبوة قد انقطعت، فلا رسول بعدي ولا نبي. أي لا نبي بعدي يكون على شرع يخالف شرعي، بل إذا كان يكون تحت حكم شريعتي، ولا رسول أي لا رسول بعدي إلى أحد من خلق الله بشرع يدعوهم إليه. فهذا هو الذي انقطع وسدّ بابه، لا مقام النبوة

The prophethood which came to an end with the advent of the Holy Prophet[sa] was law-bearing *nubuwwat* and not the status of prophethood. There is no room for prophethood which should abrogate the message of the Holy Prophet[sa] or should add anything to it. This is the correct meaning of the *ḥadīth* which contains the Holy Prophet's saying;

فلا رسول بعدي ولا نبي

'There is to be no Messenger or Prophet after me.' The *ḥadīth* only conveys that after the Holy Prophet[sa] such prophethood has come to an end and there can be no Prophet or Messenger after him, that is, who will replace his *Sharī'ah* with another one. (*Ibid.*, p. 4)

Similarly, Sheikh Bālī Āfandī (died 960 A.H.) wrote:

فخاتم الرسل هو الذي لا يوجد بعده نبي مشرع

Khātamur-Rusul is one after whom no Prophet with a new law can come. (*Sharaḥ Fuṣūṣ-ul-Ḥikam*, p. 56)

It is obvious that he is not denying the appearance of a Prophet, but rather he says that no Prophet can come with a new law.

Ḥaḍrat Imām ʻAbdul-Wahhāb Shaʻrānī, a renowned Ṣūfī, writes in his well known and authentic book *Al-Yawāqīt wal-Jawāhir*, volume 2, page 35:

اعلم أن النبوة لم ترتفع مطلقا بعد محمد ﷺ، وإنما ارتفع نبوة التشريع فقط

Bear in mind that prophethood per se has not ceased to exist. Only law-bearing prophethood has ended. (*Al-Yawāqīt wal-Jawāhir*, vol. 2, p. 35)

Ḥaḍrat Syed ʻAbdul-Karīm Jīlānī writes:

فانقطع حكم نبوة التشريع بعده، وكان محمد ﷺ خاتم النبيين، لأنه جاء بالكمال و لم يجئ أحد بذلك

With the advent of the Holy Prophet[sa], law-bearing prophethood came to an end. The Holy Prophet[sa] was declared *Khātamun-Nabiyyīn* because he, and no other Prophet, brought the perfect law. (*al-Insānul-Kāmil*, vol. 1, p. 115)

Ḥaḍrat Sheikh ʻAbdul-Qādir al-Kurdistānī writes:

... أن معنى كونه خاتم النبيين هو أنه لا يُبعث بعده نبيٌّ آخر بشريعة أخرى

The title *Khātamun-Nabiyyīn* conferred upon the Holy Prophet[sa] means that no other Prophet will be raised with a different law after him. (*Taqrībul-Marām fī Sharḥe Tahdhībil-Kalām*, vol. 2, p. 233)

The words 'with a different law' can have two meanings, one who follows a different law or one who brings a different law. With the former meaning, the return of Jesus Christ[as] after the Holy Prophet[sa] is impossible because, according to the Holy Qur'an, Jesus Christ was a Prophet for the Children of Israel, i.e., he followed the Mosaic law.

A World of Difference

Ḥaḍrat Shāh Waliyyullāh Dehlavī, Mujaddid (reformer) of the twelfth century, a scholar who is recognized as a distinguished authority by the White Paper, writes:

وختم به النبيون أي لا يوجد من يأمره الله سبحانه بالتشريع على الناس

> The Holy Prophet[sa] being *Khātamun-Nabiyyīn* means that there will not be anybody who is commissioned by God with a new law for mankind. (*Tafhīmāt-e-Ilāhiyyah*, vol. 2, p. 85)

Maulānā Muḥammad Qāsim Nānotawī says:

> According to lay people, the Holy Prophet's[sa] being *khātam* means that his era came after the era of the past Prophets and that he is the last Prophet.

Now here he is attributing the notion to the lay people, he declares firmly that this is not the view of the scholarly and enlightened people. What is the view of these people, he goes on to say:

> But it is apparent to those endowed with insight that coming in a particular sequence holds no honour in itself. How then can the verse:[7]
>
> ...وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ...
>
> be interpreted to convey a compliment to the Holy Prophet[sa]. If one does not consider *Khātaman-Nabiyyīn* to be a praiseworthy trait or a rank of honour, only then can *Khātamiyyat* be interpreted as the last.

In other words, this interpretation cannot be held without, God forbid, dishonouring the Holy Prophet[sa]. He continues:

> But I know that this will be intolerable to every Muslim. (*Taḥdhīrun-Nās*, p. 4–5, by Muḥammad Qāsim Nānotawī)

Who are the Muslims then, we or the *mullāhs* of Pakistan? Your top scholar, who is the founding father of the Deoband Movement, says that anyone who considers the Holy Prophet[sa] to be last in time cannot be a Muslim. But you are presenting the same as a fundamental tenet of Islam.

Let us turn to a Muslim scholar from the Barelavī sect, who are opposed to the Deobandīs. Barelavīs and other Sunnīs, who do not accept Deobandīs, allege that the

7. but he is the Messenger of Allah and the Seal of the Prophets (*Sūrah al-Aḥzāb*, 33:41)

Deobandīs not only started a sect but also laid the foundation for the Aḥmadiyya Movement. They accuse the founder of Deoband [Maulānā Qāsim Nānotawī] of paving a path for Mirzā Ṣāḥib [the Promised Messiah[as]], from which he made his claim of prophethood (God forbid).

A well-known scholar of the Barelavīs, Maulavī Abul-Ḥasnat ʿAbdul-Ḥayee of Farang Mahal, Lucknow, expounding his view on *Khatm-e-Nubuwwat*, writes:

> The advent of a mere Prophet after the Holy Prophet[sa] or in his era is not an impossibility. However, such a Prophet cannot be a bearer of a new law. (*Dāfiʿul-Wiswās*, p. 16)

The Maulānā further asserts that it is not only his belief, but all the Sunni scholars have been making similar explanations:

> Sunni scholars also explain that in the era of the Holy Prophet[sa], there cannot be any law-bearing Prophet. His prophethood is universal and whichever Prophet will share the same era, he will be a follower of the law brought by the Holy Prophet[sa]. (*Majmūʿah Fatāwā* by Muḥammad ʿAbdul-Ḥayee of Lucknow, vol. 1, p. 17)

The Real Source of the So-Called Indelible Mark

The 'White Paper' claims that:

> Throughout the history of Islam, this concept of *Khatm-e-Nubuwwat* [i.e. the concept of being the last with reference to time] has been part of the basic beliefs of Islam and has left an indelible mark on the outlook, conduct, and psyche of Muslims. *(Qādiyāniyyat—Islam kei liye eik Sangīn Khaṭrah,* p. 5)

If you examine the history of Islam, there is no sign of such a mark. As I have mentioned, the Muslim scholars who are amongst the honoured saints, including some of the most highly renowned Ṣūfīs, do not seem to have been influenced by this concept. Where did the authors of the so-called White Paper find the idea of the indelible mark. Surely, this mark must be somewhere. As they did not get it from the past Muslim scholars, they must have acquired it from somewhere else. The Holy Qur'an has pointed out from where they have taken the concept of finality in terms of time. Allah the Almighty says in the Holy Qur'an:

وَلَقَدْ جَآءَكُمْ يُوْسُفُ مِنْ قَبْلُ بِالْبَيِّنٰتِ فَمَا زِلْتُمْ فِيْ شَكٍّ مِّمَّا
جَآءَكُمْ بِهٖ ؕ حَتّٰۤى اِذَا هَلَكَ قُلْتُمْ لَنْ يَّبْعَثَ اللّٰهُ مِنْۢ بَعْدِهٖ رَسُوْلًا ؕ
كَذٰلِكَ يُضِلُّ اللّٰهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابُ ۨ○ اَلَّذِيْنَ
يُجَادِلُوْنَ فِيْۤ اٰيٰتِ اللّٰهِ بِغَيْرِ سُلْطٰنٍ اَتٰىهُمْ ؕ كَبُرَ مَقْتًا
عِنْدَ اللّٰهِ وَعِنْدَ الَّذِيْنَ اٰمَنُوْا ؕ كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى كُلِّ قَلْبِ
مُتَكَبِّرٍ جَبَّارٍ○

> And Joseph did come to you before with clear proofs, but you ceased not to be in doubt concerning that with which he came to you till, when he died, you said in despair: 'Allah will never raise up a Messenger after him.'

This verse shows that the so-called indelible marks can be traced back to the time of Prophet Joseph[as], but the Holy Qur'an rejects this concept. Continuing in this subject the Holy Qur'an uses the word 'seal' and says:

> Thus does Allah adjudge as lost those who transgress, and are doubters. "Those who dispute concerning the Signs of Allah without any authority having come to them. Grievously hateful is this in the sight of Allah and in the sight of those who believe. Thus does Allah seal up the heart of every arrogant, haughty person. (*Sūrah al-Mu'min*, 40:35–36)

This is where our opponents got the concept of the 'indelible mark.' Allah says that the opponents of Yūsuf[as] behaved the same way. As long as he was alive they paid no heed to him and opposed him vehemently. But when he died, they concocted a belief that God would never raise another Prophet. In other words, during the lifetime of Yūsuf[as], his opponents denied his claim and, after he passed away, they freed themselves from obedience to prophethood forever [by claiming that there would never be a Prophet again].

According to the Holy Qur'an, this concept has existed since the time of Yūsuf[as].

The Holy Qur'an always warns against misguided notions and danger of misinterpretation. It is utterly impossible that anybody could come up with a clever argument to outwit the Qur'an. In Chapter 72, *Sūrah al-Jinn* verse 5, the same subject has been described:[8]

وَّاَنَّهٗ كَانَ يَقُوْلُ سَفِيْهُنَا عَلَى اللّٰهِ شَطَطًا ○

When the jinn were initiated at the hands of the Holy Prophet[sa] and returned home, they talked amongst themselves on the way back:

> How stupid and ignorant were our ancestors who fabricated extravagant lies against God.

What were these lies? One of them was:

وَّاَنَّهُمْ ظَنُّوْا كَمَا ظَنَنْتُمْ اَنْ لَّنْ يَّبْعَثَ اللّٰهُ اَحَدًا ○

> 'And indeed they thought, even as you think, that Allah would never raise any Messenger.'[9]

Our opponents today are the victims of the same kind of foolishness as those people were, and say the same thing: God will never raise another Prophet. If, as they assert, Allah the Almighty has now initiated a new order in which

8. *Sūrah al-Jinn*, 72:5, [Publisher]
9. *Sūrah al-Jinn*, 72:8, [Publisher]

the commissioning of a Prophet was to be banned, then why did Allah the Almighty mentioned the above and described as the stupidity of the former people.

The Meaning of Khātamiyyat According to Aḥādīth

Our opponents assert that no Prophet will ever come, but instead of relying on the Holy Qur'an to substantiate their claim, they emphasize the *ḥadīth*. They claim that there are many *aḥādīth* which conclusively prove that the Holy Prophet[sa] was the last Prophet with reference to time and state that after the Holy Prophet[sa] only false prophets and *dajjāls* can appear, no one else. In other words, these opponents seem to believe that, in the Muslim ummah, the door to true prophethood has been shut forever and the door of false prophethood has been flung open for all times to come. The is the concept of *Khātamiyyat* that they have proclaimed vehemently.

Some *aḥādīth* of the Holy Prophet[sa] have been cited in this context. One such *ḥadīth* is as follows:

عن ثوبان ﷺ قال، قال رسول الله ﷺ: إنه سيكون في أمتي كذابون ثلاثون، كلهم يزعم أنه نبيّ، وأنا خاتم النبيين ولا نبي بعدي

This has been translated as:

> Thirty imposters will be born in this ummah, each of which will think or claim himself to be a Prophet, despite the fact that I am the *Khātam* of the Prophets

> and after me there will be no Prophet of any kind. (*Abū Dāwūd Kitābul-Fitan*, vol. 2, p. 234, published in Delhi)

It is argued [by them] that in light of this *ḥadīth*, how can the door to prophethood be declared open? I agree completely that if the Holy Prophet[sa] closes a door, nobody has the authority to open it. We say: فآمنّا وصدّقنا [We believe and testify to its truthfulness]. I declare on behalf of the Aḥmadiyya Jamā'at that we accept it—and we have no hesitation in declaring it. Similarly, nobody can close a door that the Holy Prophet[sa] has opened with his other hand. This is the real point of contention; otherwise, there is no disagreement that whichever door the Holy Prophet[sa] has closed will remain closed and whichever door he has opened will remain open.

The Messiah of the Latter Days Will be a Prophet of God

Having reviewed the above *ḥadīth*, I will draw your attention to the *ḥadīth* about the Messiah of the latter days. This is contained in the book *Ṣaḥīḥ Muslim Kitābul-Fitan* in the chapter about *dajjāls* [antichrist]. This is a long *ḥadīth* and only relevant portions are mentioned here.

Narrating the accounts relating to the descent of Messiah son of Mary, the Holy Prophet[sa] says:

... يحصر "نبيّ الله" عيسى وأصحابه ... فيرغب "نبيّ الله" عيسى وأصحابه .... ثم يهبط "نبيّ الله" عيسى وأصحابه .... فيرغب "نبيّ الله عيسى وأصحابه إلى الله

....The Prophet of Allah, ʻĪsā will be besieged along with his Companions.

Then he says:

Then, the Prophet of Allah, ʻĪsā will turn to God with full attention along with his companions, Allah be pleased with them.

Then he says:

Then the Prophet of Allah, ʻĪsā will descend along with his companions.

Further, he says:

....Then the Prophet of Allah, ʻĪsā will turn to God with full attention along with his companions, Allah be pleased with them. (*Ṣaḥīḥ Muslim Kitābul-Fitan,* chapter *Dhikrud-Dajjāl wa ṣifatohū wamā maʻahū)*

This *ḥadīth* is noted in *Ṣaḥīḥ Muslim*, one of the most important books among the six authentic compilations of *aḥādīth*. It is to be noted that the Holy Prophet[sa] calls the Messiah who is to come, the Prophet of God, four times. In addition, the Holy Prophet[sa] calls the companions of the

Messiah,'Ṣaḥābah', followed by the appellation 'Allah be pleased with them'.

Our opponents may say Jesus[as] was on old Prophet, who will return. Then will his companions of the old time, for whom the word Ṣaḥābah was used, also return with him? It is obvious that the Holy Prophet[sa] is referring to an event destined to take place in the future.

Irrespective of whether thirty or three million *dajjāls* or impostors appear, the fact remains that the Holy Prophet[sa] has addressed the Messiah of the Latter Days as a Prophet of God. No one can deprive him of the title bestowed upon him by the Holy Prophet[sa].

An interesting incident about the Czar of Russia will make this point clearer. He had asked his doorman not to let anyone enter as he was busy in some important task and did not wish to be disturbed. Shortly, a son of the Czar sought entry into the Czar's room but was stopped by the doorman. The prince challenged his authority to do so. The doorman indicated that it was the order of the Czar and he would not allow him to go in. The prince beat him up and attempted to go in, but the doorman again intervened. The doorman was beaten up again, but he would still not allow the prince to enter. At this, the Czar came out and the prince told him what had happened and that the doorman claimed that he was stopping the prince at the order of the Czar. The Czar said to the prince 'you have disobeyed my order' and ordered the doorman to whip his

son, at which the prince pleaded, saying 'Your majesty, the law of the land does not permit an ordinary man to whip an officer.' Hearing this, the Czar elevated the doorman to the post of a captain and ordered him to whip his son. The prince pleaded again, saying 'Your majesty, the law of the land does not permit a junior officer to whip a senior officer.' At this, the Czar promoted the doorman to the rank of a general and ordered the punishment to be carried out. The son further pleaded, saying 'Your majesty, the law of the land forbids a person who is not a prince from beating a prince.' Thereupon, the Czar elevated the doorman to the status of a prince and ordered that the punishment be carried out. Thus, an ordinary soldier was elevated to the rank of a prince without any hindrance and no one could deprive him of the status. Would you not grant to the Holy Prophet[sa] the authority that the Czar had?

With regards to the appearance of thirty *dajjāls* in the Muslim ummah, we have the following in the Commentary of *Ṣaḥīḥ Muslim,* known as *Ikmālo-Ikmālil-Mu'allim* by Imām Abū 'Abdullāh al-Ubayy, vol. 7, p. 258:

هذا الحديث ظهر صدقه فإنه لو عدّ مَن تنبأ من زمنه ﷺ إلى الآن لبلغ هذا العدد ويعرف ذلك من يطالع التواريخ

The truth of this *ḥadīth* has been fully established. The number of impostors from the time of the Holy Prophet[sa] till today has reached the count indicated by the Holy Prophet[sa] in his prophecy.

This, indeed, is the fulfillment of a divine plan, that the prophesied count of the impostors was completed before the advent of the true claimant to prophethood[i.e., Ḥaḍrat Mirzā Ghulām Aḥmad[as]], and it was documented in the above noted book. It could be argued that there may have been some more impostors making claims following the year 895 A.H. till the time of the Promised Messiah[as]. This would cast doubts upon the number mentioned in the *ḥadīth* about thirty *dajjāls,* but that is not so. This argument is put to rest by a top scholar of ahl-e-Ḥadīth, Nawwāb Ṣiddīq Ḥasan Khān, a contemporary of the Promised Messiah[as]. He writes:

> The prophecy made by the Holy Prophet[sa] regarding the advent of *dajjāls* in this ummah has been fulfilled and their number as foretold has been completed. (*Ḥijajul-Karāmah fī Āthāril-Qiyāmah*, p. 239)

According to the above reference, with the number of impostors as prophesied in the *ḥadīth* having been completed already, the time was nigh for the Messiah to come. All false ones had been silenced and the ummah was quietly waiting for the true Messiah. Glory be to Allah that he destined that a top scholar of ahl-e-Ḥadīth should declare that the time of the false ones is passed and now the true one will appear.

Completion of the Metaphorical Mansion Signifies Perfection of Divine Law

Our opponents put forth another *ḥadīth*, which, according to them, conclusively debars the advent of any Prophet. Great emphasis is laid on the *ḥadīth* and it is asserted that it debars the coming of any *ummatī Nabī* [follower Prophet]. The *ḥadīth* runs as follows:

عن أبي هريرة ﷺ أنّ رسول الله ﷺ قال: مثلي ومثل الأنبياء من قبلي كمثل قصر أحسن بنيانه فترك منه موضع لبنة. فطاف به النظار يتعجبون من حسن بنيانه إلا موضع تلك اللبنة ... فكنت أنا سددت موضع تلك اللبنة فتم بي البنيان وخُتم بي الرسل. وفي رواية قال: فأنا اللّبنة وأنا خاتم النّبيّين.

Abū Hurairah[ra] reports: 'The Messenger of Allah[sa] said: 'The previous Prophets and myself are like a palace exquisitely built except for a missing brick in its wall. People would wonder why such a blemish was not attended to. I am that brick that completed and perfected the edifice of the palace. Another version of the *ḥadīth* says: I am that brick and I am *Khātamun-Nabiyyīn*. (see *Ṣaḥīḥ al-Bukhārī Kitābul Manāqib, Ṣaḥīḥ al-Muslim Kitābul-Faḍā'il, At-Tirmidhī Kitābul Manāqib* and *Masnad Aḥmad bin Ḥanbal, Kanzul-'Ummāl Tatimmatul Ikmāl min faḍā'il motafarriqatān...*)

They have mentioned with great pride that this *ḥadīth* is from *Ṣaḥīḥ al-Bukhārī*, but have very conveniently failed to

mention the commentator and his interpretation of the *ḥadīth*. 'Allāmah Ibn-e-Ḥajar 'Asqalānī explains this *ḥadīth* as following:

فالمراد هنا النظر إلى الأكمل بالنسبة إلى الشريعة المحمدية مع ما مضى من الشرائع الكاملة

> The completion of the edifice means that the *sharī'ah* of Islam is more perfect in rank than the excellent laws that were revealed earlier. (*Fat'ḥul-Bārī Commentary Ṣaḥīḥ al-Bukhārī* by Ibn Ḥajar al-'Asqalānī *Kitabul Manāqib*, Chapter *Khātamun-Nabiyyīn*)

He is not included in their list of commentators. A commentator who is included in their list is 'Allāmah Ibn-e-Khaldūn. Let us see what he has said about this *ḥadīth*:

فيفسرون خاتم النبيين باللبنة التي أكملت البنيان . ومعناه النبي الذي حصلت له النبوة الكاملة.

> People interpret the meaning of *Khātamun-Nabiyyīn* with reference to the brick that completed the mansion. However, it really means the Prophet with whose advent prophethood was perfected. (*al-Muqaddimah ibn-e-Khaldūn*, p. 300)

Literal Meaning of the Word 'Ba'dī'

There is another *ḥadīth* that our opponents frequently quote to support their position. The *ḥadīth* reads:

عن سعيد بن المسيب عن عامر بن سعد بن أبي وقاص عن أبيه قال، قال رسول الله ﷺ لعليّ: أنت مني بمنـــزلة هارون من موسى إلا أنه لا نبي بعدي. وفي رواية للبخاري: إلا أنه ليس نبي بعدي. وفي رواية لمسند: إلا أنك لست بنبي

Ḥaḍrat Sa'ad bin Abī Waqqāṣ reports that the Holy Prophet[sa] said to Ḥaḍrat 'Alī[ra]: 'You are to me what Hārūn [Aaron] was to Muṣā [Moses], except there is no Prophet after me.' (*Ṣaḥīḥ al-Muslim Kitābul-Faḍā'il, Ṣaḥīḥ al-Bukhārī Kitābul-Faḍā'il,* and *Masnad Aḥmad bin Ḥanbal, Masnad 'Abdullāh bin 'Abbās bin 'Abdul-Muṭṭalib*)

Another version of the *ḥadīth* says: '...except that you are not a Prophet.' Still another version quoted by Masnad Aḥmad bin Ḥanbal reads: '...But do not assume that you have become a Prophet.'

The rest of the *ḥadīth* is the same.

The background of the *ḥadīth* is that the Holy Prophet[sa] was leaving for an expedition and appointed Ḥaḍrat 'Alī to act as an *Amīr* [leader] in Madinah during his absence. Ḥaḍrat 'Alī was a great warrior and had accompanied the Holy Prophet[sa] on all prior expeditions. For him to be left behind was very painful. He felt he would be deprived of the privilege of *jihād* and that people may think the Holy Prophet[sa] was displeased with him. So Ḥaḍrat 'Alī submitted to the Holy Prophet[sa] 'O Prophet[sa], am I going to be left

behind as an *Amīr* over women and children?' It was a subtle way of evoking the Holy Prophet's[sa] love for him. Thereupon, the Holy Prophet[sa] answered: 'O 'Alī, why do you express this grief? This event has given you the same position in relation to me, as Hārūn [Aaron] held in relation to Mūsā [Moses] in his absence. You are to me what Aaron was to Moses. The difference is that you are not a Prophet.' This *ḥadīth* has been reported in different ways in *Ṣaḥīḥ al-Bukhārī*. The meaning is essentially the same.

Now, the present day ulema insist that in this *ḥadīth* the word *ba'dī* does not mean anything other than the assertion that there is no Prophet after the Holy Prophet[sa]. It has no relevance to the temporary absence of Holy Prophet[sa] from Madinah.

Ḥaḍrat Shāh Waliyyullāh Muḥaddith Dehlavī, universally acknowledged as the Mujaddid (reformer) of the twelfth-century, very well known to Muslims of the subcontinent and who is cited as a great thinker in the so-called White Paper, writes:

> It must be clearly understood that the object of this *ḥadīth* is to highlight the appointment of Ḥaḍrat 'Alī (Allah be pleased with him) to act in the place of the Holy Prophet[sa] when he was to be absent from Madinah during his expedition to Tabūk. Also, it highlights Ḥaḍrat Alī's resemblance to Ḥaḍrat Hārūn[as] when Ḥaḍrat Mūsā[as] had journeyed to the Mount. It is to be noted that the word *ba'dī* here means '*ghairī*'

> "beside me". It does not mean "after me" in time. As we read in the Holy Qur'an:[10] فَمَنْ يَّهْدِيْهِ مِنْۢ بَعْدِ اللّٰهِ ... In this verse *ba'dillah* means other than Allah. (*Qurratul-'Ainain fi Tafḍilish-Shaikhain,* by Waliyyullāh Dehlavī, p. 206)

It may be noted that Shāh Waliyyullāh has here based his argument entirely on the Holy Qur'an. He demonstrates clearly that *ba'dī* is also used in the sense of 'other than' because in terms of time no one can be referred to be 'after Him' so the meaning has to be 'other than Him.'

Shāh Waliyyullāh further says:

> Here the word *ba'dī* has not been used in the sense of 'after me' as Ḥaḍrat Hārūn[as] did not outlive Ḥaḍrat Mūsā[as], while Ḥaḍrat 'Alī (may Allah be pleased with him) lived after the Holy Prophet[sa]. To make this exception of *ba'dī* to mean 'after me' was, therefore, not appropriate. (*Ibid.*)

What a fine argument! Such arguments can only be put forth by righteous people who are enlightened with divine wisdom. They carry out a deep scrutiny and thorough investigation of the *ḥadīth* with singular love and devotion. These devout lovers of the Holy Prophet[sa] made genuine efforts to find the real motive and meaning of his sayings. It was, in fact, the result of this devoted pursuit that Ḥaḍrat Shāh Waliyyullāh succeeded in adducing the arguments he

10. *Sūrah al-Jāthiyah*, 45:24

put forth above. Since Ḥaḍrat Hārūn did not live after Ḥaḍrat Mūsā, the term *ba'di* in relation to him could in no way be taken as 'afterwards in time.' Therefore, the same would apply to Ḥaḍrat 'Alī, even though he lived after the Holy Prophet[sa].

Advent of a Prophet According to the Need of the Time

There is another *ḥadīth* about Ḥaḍrat 'Umar that the ulema use in their support and that needs our attention. The full *ḥadīth* is as follows:

عن بكر بن عمرو عن مشرح بن هاعان عن عقبة بن عامر ﷺ قال، قال رسول الله ﷺ: لو كان بعدي نبي لكان عمر بن الخطاب. هذا حديث حسن غريب لا نعرفه إلا من حديث مشرح بن هاعان

The translation of the first part of the *ḥadīth* which is generally cited is the following:

> 'Uqbah bin 'Āmir (may Allah be pleased with him) reports that "The Messenger[sa] of Allah said: 'If there was to be a Prophet after me, it would certainly have been 'Umar bin al-Khaṭṭāb.'"

The second part of the *ḥadīth* which gives the commentary of Imām Tirmidhī on the above statement is conveniently disregarded. Imām Tirmidhī adds after the above citation:

> This *ḥadīth* falls in the category of the weak ones [*ḍa'īf*]. We do not find it anywhere except through Mishraḥ bin Hā'ān. (*Tirmidhī* vol. 2, Abwābul-Manāqib Bābo Manāqib-e-'Umar[ra]).

Our opponents argue that according to this *ḥadīth* since Ḥaḍrat 'Umar[ra] lived after the Holy Prophet[sa] and did not become a Prophet, therefore, prophethood has ended.

It is to be noted that after recording this *ḥadīth*, Imām Tirmidhī observed that it should fall in the category of '*ḥasanun gharībun*'—authenticity of this *ḥadīth* is questionable. It is handed down by one narrator, Mishraḥ bin Hā'ān. *At-Tahdhīb At-Tahdhīb,* an authentic work of research about the narrators, includes a note about Hā'ān in volume 10, page 155:

> قال ابن حبان في "الثقات": يخطئ ويخالف، ثم قال في "الضعفاء": يروي عن عقبة مناكير لا يتابع عليها، فالصواب ترك ما انفرد به. وحكى العقيلي عن موسى بن داود: بلغني أنه كان في جيش الحجاج الذين حاصروا ابن الزبير ورموا الكعبة بالمنجنيق

> Ibn Hayyān states: ...He (Mishraḥ bin Hā'ān) was among the weak narrators of *ḥadīth*. He is not to be relied upon. In particular when he is found to be the lone narrator of a *ḥadīth* the *ḥadīth* should be rejected. (*At-Tahdhīb At-Tahdhīb,* by Ibn Ḥajar al-'Asqalānī)

Ḥadīth-e-Gharīb means exactly that; that there is a lone narrator.

Ibn-e-Dāwūd, agreeing with the above view, further states in even stronger terms:

> He [Mishraḥ bin Hā'ān] was in the gang of al-Ḥajjāj who had besieged 'Abdullāh bin Zubair and had raided the Ka'bah and pelted it with stones.

In view of the above, the authenticity of this *ḥadīth* is totally shattered.

There are, however, sayings of the Holy Prophet[sa] which may help clarify this topic. The Holy Prophet[sa] is reported to have said to Ḥaḍrat 'Umar (may Allah be pleased with him):

لو لم أُبْعَثْ لبُعِثْتَ يا عمر

> Had I not been raised as a Prophet, O 'Umar, you would have been raised as one. (*Mirqāt al-Maṣābīḥ Sharḥu Mishkātil-Maṣābīḥ*, vol. 10, p. 403)

Another saying reads:

لو لم أُبْعَثْ فيكم لبُعِثَ عمرُ فيكم

> Had I not been sent to you, 'Umar would have been sent to you. (*Kunūzul-Ḥaqā'iq* by Imām 'Abdur-Ra'ūf al-Manāwī, vol. 2, p. 74)

All these traditions point to one fact. That is, Ḥaḍrat 'Umar[ra] was endowed with the potential of prophethood. Had the Holy Prophet[sa] not been born and commissioned, Ḥaḍrat 'Umar (may Allah be pleased with him) would have been. This is the meaning of these sayings. *Ba'dī* has been used in the sense of غيري *'ghairī'*—other than me.

Another Argument for the Continuity of Prophethood

I will now put forth a *ḥadīth* which will solve the whole issue of continuity of prophethood. We make no assertion from ourselves. Ḥaḍrat Ibn-e-Abbās (may Allah be pleased with him) relates that the Holy Prophet[sa] said:

عن ابن عبّاس قال : لمّا مات إبراهيم ابن رسول الله ﷺ، وقال: إنّ له مرضعا في الجنّة، ولو عاش لكان صدّيقا نبيّا. ولو عاش لعتقت أخواله القبط وما استرقّ قبطيّ

> When Ibrāhīm, son of the Holy Prophet[sa], passed away, the Holy Prophet[sa] led the funeral prayers and then said Ibrāhīm will have a wet-nurse to feed him in paradise and had he lived, he would have been a true Prophet... (*Ibn-e-Mājah-Kitābul-Janā'iz*, Babu, Mā Jā'a fiṣ-Ṣalāti 'Alā Ibn Rasūlillāh[saw], wa Dhikri Wafātihī)

The *ḥadīth*, as noted above, states: 'Had he lived he would have been a true Prophet...' Our opponents contend that God in His wisdom caused him to die lest he should

become a Prophet. The fact is there is no wisdom in this. It is an attack on the intelligence and eloquence of the Holy Prophet[sa].

Let us consider the background of the *ḥadīth*. The verse containing *Khātaman-Nabiyyīn* was revealed in the year 5 A.H. Ḥaḍrat Ibrāhīm, the son of the Holy Prophet[sa], died in the beginning of the year 9 A.H. If the Holy Prophet[sa] understood *Khātaman-Nabiyyīn* to mean that no Prophet of any kind could ever come again, he would not have made a statement like the one mentioned in the *ḥadīth* above. He could have said that although Ibrāhīm was a pure soul, even if he had lived for a thousand years, he would not become a Prophet, since the door to prophethood is closed.

That is the most that a Prophet, who has been informed that there would be no Prophet after him, could have said: 'The boy has a pure soul, but since Allah has informed me that there is no Prophet after me, he would not have become a Prophet'; but he did not say that.

There is another tradition or *ḥadīth* which settles this question of *ba'dī* once and for all:

لما توفي إبراهيمُ أرسل النبيّ ﷺ إلى أمه "مارية" فجاءته وغسلته وكفّنته، وخرج به وخرج الناس معه فدفنه. وأدخل ﷺ يده في قبره فقال: أما والله إنه لنبيّ بن نبي

Meaning that, Ḥaḍrat ʻAlī Ibn Abī Ṭālib (may Allah be pleased with him) narrates: When Ibrāhīm, son of the Holy Prophet[sa] passed away, the Holy Prophet[sa] had Ibrāhīm's mother Mariya bathe him and wrap him in a shroud. Thereafter, the Holy Prophet[sa] brought the body out. He walked to the cemetery with his companions and buried him. He then put his hand on Ibrāhīm's grave and said 'By God, he is a Prophet and a son of a Prophet.' (see *al-Fatāwal-Ḥadīthiyyah* by Ibn-e-Ḥajar, p. 176)

Ḥaḍrat ʻAlī was a member of the family, therefore, his narration is fuller and more descriptive.

The Real Significance of Ḥadīth Lā Nabiyya Ba'dī[11]

The above event took place about four years after the verse *Khātaman-Nabiyyīn* was revealed. Holy men and scholars in the past must have read this *ḥadīth* and the *ḥadīth* containing *Lā Nabiyya baʻdī* that has been previously mentioned. If we look for the interpretation of these *aḥādīth*, we note Ḥaḍrat Mullā ʻAlī al-Qārī (died 1014 A.H.) writing:

ومع هذا لو عاش إبراهيم وصار نبيا، وكذا لو صار عمر نبيا لكانا من أتباعه عليه الصلاة والسلام كعيسى والخضر وإلياس عليهم السلام. فلا يناقض قوله تعالى: ﴿وخاتم النبيين﴾ إذ المعنى أنه لا يأتي نبي بعده ينسخ ملته و لم يكن من أمته

11. Words of a Saying of the Holy Prophet Muḥammad[sa] literally meaning: There is no Prophet after me.

> If Ibrāhīm had lived and become a Prophet and if 'Umar had become one too, both of them would have been followers of the Holy Prophet[sa] and subordinate Prophets like 'Īsā, Khiḍr and Ilyās. Their prophethood would not have run counter to the Holy Prophet's title *Khātamun-Nabiyyīn*. This is because *Khātamun-Nabiyyīn* simply implies that after the Holy Prophet[sa] there cannot be any Prophet who brings a new *Sharī'ah* and is not from his ummah and his follower. (*Al-Asrārul-Marfu'atu fil Akhbāril-Mauḍū'ah*, by Mullā 'Alī Qārī, p. 192)

What a clear and unambiguous interpretation it is, and how he repudiates the argument being put forward by today's so called scholars. Bear in mind that he is a top scholar among the Ahle-Sunnat. The 'White Paper' of the Pakistani Government contends, that the ulema from the past, without exception, held the same erroneous belief that the present day ulema hold, namely, that *Khātamun-Nabiyyīn* does not have any meaning other that complete cessation of prophethood. It is obvious that this assertion is a blatant lie. The top scholars have given *Lā Nabiyya ba'dī* the same interpretation as we give.

Although I have presented extensive evidence to repudiate the claim of our opponents that *Khātamun-Nabiyyīn* means the end of prophethood, some may suggest that these holy men and eminent scholars (God forbid) were

not familiar with the *ḥadīth* in the words *Lā Nabiyya ba'dī*, hence, they did not talk about it. The fact of the matter is that they were learned people, and were familiar with all aspects of *Khatm-e-Nubuwwat* and *Lā Nabiyya ba'dī*. Let us now see what they wrote.

Ḥaḍrat 'Ā'ishah Ṣiddīqah's Interpretation of Lā Nabiyya Ba'dī

In this context, I would first present to you a saying of Ḥaḍrat 'Ā'ishah Ṣiddīqah[ra], which is well-known to the scholars. Keep in mind that the White Paper asserts that never in the history of Islam has anyone interpreted *Lā Nabiyya ba'dī* in another manner. However, Ḥaḍrat 'Ā'ishah[ra] said:

قولوا خاتم النبيين، ولا تقولوا لا نبي بعده

> Say, he (the Holy Prophet) is *Khatāmun-Nabiyyīn,* but do not say that there is no Prophet after him. (*Ad-Durrul-Manthūr*, vol. 6, p. 618)

Ḥaḍrat 'Ā'ishah[ra] knew that the Holy Prophet[sa] has used that phrase. But she also understood that his words could be misunderstood. Therefore she made a point to clarify that by saying *Lā Nabiyya ba'dī* the Holy Prophet[sa] did not mean that there would be no Prophet after him.

Interpretation of Ḥaḍrat 'Ā'ishah's[ra] Ḥadīth by Learned Scholars

Similarly, Sheikhul-Imām Ḥaḍrat Ibn-e-Qutaibah (died 267 A.H.) referring to the above words of Ḥaḍrat 'Ā'ishah[ra] writes:

وليس هذا من قولها ناقضا لقول النبي ﷺ: لا نبي بعدي، لأنه أراد لا نبي بعدي ينسخ ما جئت به

> The interpretation, put forth by her (Ḥaḍrat 'Ā'ishah[ra]), does not contradict the words of the Holy Prophet[sa]. The Holy Prophet[sa] meant that there would be no Prophet after him who would abrogate his law. (*Ta'wīlu Mukhtalifil-Aḥādīth*, p. 127)

This is exactly the belief of all Aḥmadīs. We have inherited it not only from the Promised Messiah[as] but also from the earlier righteous ones of the Muslim ummah.

An eminent divine, Ḥaḍrat Imām Muḥammad Ṭāhir (died 986 A.H), writes on page 502 of his book *Takmelah Majmaʿ Biḥārul-Anwār*:

هذا ناظر إلى نزول عيسى وهذا أيضا لا ينافي حديث "لا نبي بعدي" لأنه أراد لا نبي ينسخ شرعه

Ḥaḍrat 'Ā'ishah's[ra] statement, 'Call him *Khātamul-Anbiyā*', but do not say that there would be no Prophet after him'

was made keeping in view the advent of Ḥaḍrat ʿĪsā (Jesus Christ).

The Imām adds that Ḥaḍrat ʿĀ'ishah's[ra] advice was in no way in conflict with the *ḥadīth*, *Lā Nabiyya baʿdī*, because by those words, the Holy Prophet[sa] only meant that there can be no law-bearing Prophet in the future who will abrogate his *Sharīʿah* and Law.

According to Imām Ṭāhir, there were two reasons why Ḥaḍrat ʿĀ'ishah[ra] forbade the use of the phrase "No Prophet after him." First, it blocks the coming the Messiah. See how the verdict of a righteous scholar differs from the clerics of today! When the clerics of today say that the Messiah can come, but no one else, they misinterpret the phrase. If the Holy Prophet[sa] meant a total termination of prophethood after him, he would have said *lā yakūna baʿdī Nabbiyyūn*—no Prophet would be raised after me. What he said was: *Lā Nabiyya baʿdī*—there is no Prophet after me. If these people insist that *Lā Nabiyya baʿdī* means total termination of prophethood, then they close the door to the second coming of the Messiah[as].

The second reason that Imām Muḥammad Ṭāhir gives is that the Holy Prophet[sa] was not closing the door of prophethood, but only of the law-bearing prophethood that would abrogate his law.

Ḥaḍrat Imām ʿAbdul-Wahhāb Shaʿrānī (died 976 A.H.) wrote:

فقوله ﷺ لا نبي بعدي ولا رسول بعدي، أي ما ثمّ مَن يشرع بعدي شريعة خاصة

> The Holy Prophet's[sa] statements that there will be no Prophet or no Messenger after him only meant that there will be no law-bearing Prophet after him. (*al-Yawāqīt wal-Jawāhir*, vol. 2, p. 35)

This is exactly the same meaning as emphasized by the Promised Messiah[as]. Yet, this meaning is so repugnant to our opponents.

Ḥaḍrat As-Sayyidush-Sharīf Muḥammad bin Rasūlil-Ḥusainī, a prominent scholar of the Indo-Pakistan subcontinent who is known for his commentary of Mishkāt, a book of *ḥadīth*, has been quoted before. He further writes:

ورد "لا نبي بعدي" ومعناه عند العلماء أنه لا يحدث بعده نبي بشرع ينسخ شرعه

> According to the ulema, the words *Lā Nabiyya baʿdī*, occurring in the *ḥadīth*, simply mean that there would be no Prophet after the Holy Prophet[sa] who would abrogate his law. (*al-Ishāʿah li Ishrāṭis-Sāʿah*, p. 149)

In short, the most prominent holy men in the ummah have held the same view of *Lā Nabiyya baʿdī* as expressed by the

Promised Messiah[as]. Yet, the Promised Messiah[as] is called a '*kāfir*' [disbeliever] while these holy men are highly regarded and extolled. Even the White Paper of the Government of Pakistan accepts them as top scholars and great thinkers in Islam. Amongst them is Ḥaḍrat Shāh Waliyyullāh Muḥaddith Dehlavī, who is universally acknowledged as the *Mujaddid* (reformer) of the 12th century and whom I have quoted earlier as well. He writes:

فعلمنا بقوله عليه الصلاة والسلام : لا نبي بعدي ولا رسول ، وأن النبوة قد انقطعت والرسالة، إنما يريد بها التشريع

From the words *Lā Nabiyya ba'dī* used by the Holy Prophet[sa], we learn with certainty that there would be no Prophet after him who would bring a new Law or *Sharī'ah*. (*Qurratul-'Ainain fī Tafḍīlish-Shaikhain*, by Waliyyullāh Dehlavī, p. 319)

Ḥaḍrat Ḥāfiẓ Barkhurdār (died 1093 A.H.), son of Ḥaḍrat Imām Sheikh Naushāh Ganj, the leader of the Naushāh Qādiriyyah order, who is held in high esteem throughout the Indo-Pakistan subcontinent, writes:

والمعنى لا نبي بنبوة التشريع بعدي ، إلا ما شاء الله من الأنبياء الأولياء

The words *Lā Nabiyya ba'dī* simply mean that there will be no law-bearing Prophet after the Holy Prophet[sa]. However, Allah may appoint a Prophet

> and a saint as He wills. (*Sharaḥ li Sharḥil-'Aqā'id,* known as *Nibrās,* p. 445)

Let us review the beliefs of the Ahle-Ḥadīth till the advent of the Promised Messiah[as]. Ḥaḍrat Nawwāb Nūrul-Ḥasan Khān, son of Nawwāb Ṣiddīq Ḥasan Khān, explaining his view of the ḥadīth '*Lā Nabiyya ba'dī*' says:

> The so called ḥadīth '*lā wahya ba'da mautī*' – [divine revelation will be stopped after my death] is unfounded. We have a ḥadīth '*Lā Nabiyya ba'dī*' which according to the learned means that after the Holy Prophet[sa] there would be no Prophet who would abrogate his law. (*Iqtirābus-Sā'ah*, p. 162)

It is worth noting that, in explaining the meaning of *Lā Nabiyya ba'dī,* the phrase "According to the learned..." is used. Similar words, as quoted earlier, have been used by Shāh Waliyyullāh and Mullā 'Alī Qārī. It would therefore appear that an inclination to distort the meaning of this *ḥadīth* had set in by that time. Two distinct groups had emerged: One comprising these God-fearing holy men and the other consisting of the common people led by their ulema who have been called by a prominent scholar as ignorant and deprived of common sense. That is why these wise people used references to other learned and scholarly people to drive home the real meaning of *Lā Nabiyya ba'dī* as explained in the passages above.

A Prophet of the Grandeur of the Holy Prophet[sa] Cannot Appear

There is a *ḥadīth* which sheds more light on the word *ba'd*. The book *Al-Futūḥātul-Makkiyyah* also contains a commentary on this *ḥadīth*. The *ḥadīth* reads:

عن جابر بن سمرة عن النبي ﷺ قال: إذا هلك قيصر فلا قيصر بعده، وإذا هلك كسرى فلا كسرى بعده

> Ḥaḍrat Jābir bin Samrah reports: 'The Holy Prophet[sa] said when this Caesar will die, there will be no Caesar after him. When this Chosroes will die, there will be no Chosroes after him.' (*Ṣaḥīḥ al-Bukhārī Kitābul-Īmān Wan-Nudhūr*)

That is to say, their pomp and glory will be destroyed by the Muslims.

In this *ḥadīth* the Holy Prophet[sa], in his unique wisdom, has clearly explained the meaning of expression word '*Falā ba'adahū*' by saying '*Falā Qaisara ba'adahū*' and '*Falā Kisrā ba'adahū*' [That is, there would be no Caesar after him (after this Caesar) and there would be no Chosroes after him (after this Chosroes)]. He makes it clear that '*lā*' used in this context does not signify the exclusion of an entire genus. Rather, it is used to emphasize that there would be no one who would attain their power and grandeur.

Accordingly, we had Caesar succeeding a Caesar and Chosroes succeeding a Chosroes for a thousand years after

the Holy Prophet[sa]. Obviously, the words of the Holy Prophet[sa] cannot be false. Ḥaḍrat Muḥy-ud-Dīn Ibn-e-'Arabī[rta], elaborating on this *ḥadīth*, says:

> فما ارتفعت النبوة بالكلية، ولهذا قلنا: إنما ارتفعت نبوة التشريع، فهذا معنى لا نبي بعده ... فعلمنا أن قوله: لا نبي بعده أي لا مشرع خاصة، لا أنه لا يكون بعده نبي، فهذا مثل قوله: إذا هلك كسرى فلا كسرى بعده، وإذا هلك قيصر فلا قيصر بعده
>
> Prophethood has not been totally abolished. That is why I had said that only prophethood bringing a new *Sharī'ah.* has come to an end. This is the meaning of words *Lā Nabiyya ba'dī*... The study of the *ḥadīth* about Caesar and Chosroes has led me to understand that, by saying *Lā Nabiyya ba'dī*, the Holy Prophet[sa] is employing the same kind of expression as there would be no Caesar after this Caesar and there would be no Chosroes after this Chosroes. (*Al-Futūḥātul-Makkiyyah*, vol. 3, p. 103)

Another Misleading Claim by the 'White Paper'

The Government of Pakistan has made another claim in the White Paper based on their self-proclaimed study of the Holy Qur'an. They have presented it as a citation from scholars, but no reference has been provided. It reads:

> A close study of the Holy Qur'an would reveal that a new Prophet was invariably raised only when the teachings brought by previous Prophets were

> discarded or substantially changed. In addition, when divine will feels modification and amendments are required or a law needs to be abrogated, a new Prophet is sent. Since the law brought by the Holy Prophet[sa] was complete, comprehensive and perfect and it has been preserved as such, therefore a need for a new Prophet does not arise. (*Qādiyāniyyat—Islam kei liye eik Sangīn Khaṭrah* [*Qādiyāniyyat—A Grave Threat to Islam*,] p. 5)

It further states that:

> The natural corollary of faith [in *Khatm-e-Nubuwwat*] is to accept the teachings of the Holy Prophet[sa] as comprehensive, categorical and perfect. (*Ibid.*)

We agree, the teachings brought by the Holy Prophet[sa] are comprehensive, categorical and perfect. It is also true that the Holy Qur'an is a preserved Book. Nothing has been added to it, nor has anything been lost. However, we disagree with their assertion that a study of the Holy Qur'an would reveal that Allah would not raise a Prophet but for the four reasons mentioned by them.

The White Paper has not cited it but there is another verse in the Holy Qur'an on a related subject. Allah the Almighty says:

مَا نَنْسَخْ مِنْ اٰيَةٍ اَوْ نُنْسِهَا نَاْتِ بِخَيْرٍ مِّنْهَآ اَوْ مِثْلِهَا ...

> Whatever Sign We abrogate or cause to be forgotten,
> We bring one better than that or the like thereof.
> (*Sūrah al-Baqarah*, 2:107)

These verses show that it is the way of Allah, that once He has granted a bounty, He does not altogether deprive the world of that bounty. His magnanimity is wonderful. He says that if something is lost, He grants another equal to it or better than it.

The conclusion that can be drawn from this verse is that the Holy Qur'an has been completed. If, God-forbid, something of the Holy Qur'an were to be corrupted or some of its verses were to be forgotten, Allah would reveal something better. This is the utmost that can be derived from this verse. However, since the Holy Qur'an is a preserved Book, its teaching cannot be lost in the sense that they would be completely forgotten. Therefore, there is no question of a teaching that would substitute for the Holy Qur'an, nor for any better than it, because there cannot be any teachings better than the Holy Qur'an. However, as I stated earlier, the White Paper has drawn a totally misleading conclusion from this verse.

A Profound Interpretation of Khātaman-Nabiyyīn

If we review the Holy Qur'an, we find a different concept and meaning of *Khātaman-Nabiyyīn*. To say that the belief that the Holy Prophet's[sa] teachings are comprehensive, final

and perfect is based on the faith in *Khātamiyyat* is not correct, because there are many verses in the Holy Qur'an, apart from the *Khātamiyyat* of the Holy Prophet[sa], from which we can deduce this conclusion. For example, we read:

...اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ
وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ...

This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion. (*Sūrah al-Mā'idah*, 5:4)

In this verse, we note that the perfection of religion has been claimed. In another verse, preservation of the integrity and purity is assured.

The noble attributes of the Holy Prophet[sa] are not confined to *Khātamiyyat* alone. He had numerous other characteristics and attributes that are explained to us in the Holy Qur'an and we can also deduce them from the *aḥādīth*.

With regards to the claim of perfection of religion, we do not differ from our opponents. The Promised Messiah[as] writes:

The Holy Qur'an makes this claim:

...اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ
وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ...

> That is, I have perfected My faith for you, and have completed My favours upon you and I have declared Islam as your faith. That is, the reality which underlines the word Islam—which Allah the Almighty has Himself explained—should be firmly established among the Muslims.
>
> This verse has unequivocally stated that the Holy Qur'an constitutes a perfect teaching and that the age in which it was revealed was the most suitable for its revelation. Therefore, the claim to perfection made by the Holy Qur'an is fully justified and befits the Holy Qur'an alone. No other revealed Scripture has made such a claim. (Preface to *Barāhīn-e-Aḥmadiyya*, Part 5, *Rūḥānī Khazā'in.* vol. 21, p. 4)

To say that whosoever rejects the meaning of *Khātamiyyat*, as manufactured by them and expressed in the 'White Paper', also rejects the Holy Qur'an as being the perfect teaching is wrong and far from the truth. The Promised Messiah[as] further writes:

> The expression *Khātaman-Nabiyyīn* which has been applied to the Holy Prophet [peace and blessings of Allah be on him] demands that the Book that was revealed to him, should be the most perfect of all Books and should comprise all excellences. (*Malfūẓāt*, vol. 3, p. 36)

What an eloquent expression! He points out that the use of the word '*khātam*' about the Holy Prophet[sa] demands that

the teaching revealed to him should also be '*khātam*'. He further writes:

> The Holy Qur'an is a miracle the like of which never was and never will be. The door of its graces and blessings is always open, and it is bright and manifest in every age as it was in the time of the Holy Prophet [peace and blessings of Allah be on him]. (*Malfūẓāt*, vol. 3, p. 57)

There are many other passages from the writings of the Promised Messiah[as] that can be quoted. For the present, these should suffice. He has conclusively proved that the teachings of the Holy Qur'an stand out as the most perfect of all the revealed scriptures and that its text has been fully preserved. He has discussed the philosophy underlying this claim and has supported his claim with strong evidence and arguments.

Plight of the Ummah Despite the Presence of the Perfect Book

The argument that a Prophet has never been raised except for the four reasons stated in the 'White Paper' is utterly baseless. This is rejected by the Holy Qur'an with cogent arguments. About the advent of the Holy Prophet[sa], the Holy Qur'an says:[12]

هُوَ الَّذِیْ بَعَثَ فِی الْاُمِّیّٖنَ رَسُوْلًا مِّنْهُمْ یَتْلُوْا عَلَیْهِمْ اٰیٰتِهٖ وَ یُزَكِّیْهِمْ
وَ یُعَلِّمُهُمُ الْكِتٰبَ وَ الْحِكْمَةَ ۗ وَ اِنْ كَانُوْا مِنْ قَبْلُ لَفِیْ ضَلٰلٍ مُّبِیْنٍ ۙ

The verse states that the Holy Prophet[sa] has been raised from among the unlettered people. The function of the Prophet is described as: یَتْلُوْا عَلَیْهِمْ اٰیٰتِهٖ "He recites to them God's signs." That is, he draws attention towards the Book that is being revealed to him. Secondly: وَ یُزَكِّیْهِمْ "And to purify them." That is, He has been granted the ability to purify. Thirdly: وَ یُعَلِّمُهُمُ الْكِتٰبَ 'And teaches them the Book.' That is, if he were not to teach you the Book you would forget its teachings, and you do not have the ability to understand them without his guidance. He teaches them the laws that govern life, through which man can make progress. Fourthly : وَالْحِكْمَةَ 'The philosophy or wisdom lying behind these teachings.' It was necessary that the philosophy behind these teachings be explained. If a Divine Book were enough in itself, there would be no need to send the Prophets. People could study and understand the Book on their own. The tablets given to Ḥaḍrat Mūsā[as] [Moses]

12. He it is Who has raised among the Unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance. (*Sūrah al-Jumu'ah*, 62:3)

could have been directly given to the people. Human nature calls for something more. God, in His wisdom and mercy, has provided a living model for the people to emulate in every age.

The Muslims of today may deny the need of a Prophet, but if you compare the Muslims of today with those of the times of the Holy Prophet[sa], you would see a world of difference. What has happened? The Book is the same. The teaching is the same. The answer is obvious. They have no teacher. Nobody is purifying them or teaching them the wisdom. They are not emulating a model. This malady is afflicting the ummah because the mere presence of the Book is not enough.

Lessons from the History of the Prophets

The history of Prophets as narrated in the Holy Qur'an belies the thesis put forth by the Pakistani government in the 'White Paper.' With regards to Ḥaḍrat Mūsā[as] [Moses], we read in the Holy Qur'an:[13]

ثُمَّ اٰتَيْنَا مُوْسَى الْكِتٰبَ تَمَامًا عَلَى الَّذِيْٓ اَحْسَنَ وَتَفْصِيْلًا
لِّكُلِّ شَيْءٍ وَّهُدًى وَّرَحْمَةً لَّعَلَّهُمْ بِلِقَآءِ رَبِّهِمْ يُؤْمِنُوْنَ ○

And then Allah the Almighty says:[14]

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَقَفَّيْنَا مِنْۢ بَعْدِهٖ بِالرُّسُلِ ۖ وَاٰتَيْنَا
عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ ؕ اَفَكُلَّمَا
جَآءَكُمْ رَسُوْلٌۢ بِمَا لَا تَهْوٰٓى اَنْفُسُكُمُ اسْتَكْبَرْتُمْ ۚ فَفَرِيْقًا
كَذَّبْتُمْ ۖ وَفَرِيْقًا تَقْتُلُوْنَ ○

And verily, We gave Moses the Book and caused after him Messengers to follow in his footsteps; and to Jesus, son of Mary, We gave manifest Signs, and strengthened him with the Spirit of holiness. Will you then, every time a Messenger comes to you with what you yourselves desire not, behave arrogantly and treat some as liars and slay others?

These verses point out the fact that Prophets came in succession from the time of Moses[as] to the time of Jesus[as] to follow in the footsteps of Moses[as]. Every time a Prophet appeared, he was mocked and rejected and attempts were made to kill him.

The Torah was revealed to Moses[as], and Aaron[as] was commissioned in response to the prayer of Moses. Had a

13. Again, We gave Moses the Book which completely fulfils the requirements of one who is excellent in conduct and explains everything to the last detail and is a guidance and blessing so that they come to believe in the meeting with their Lord. (*Sūrah al-An'ām*, 6:155) [Publisher]
14. *Sūrah al-Baqarah*, 2:88, [Publisher]

change occurred in the Torah for Aaron[as] to be commissioned? Had Moses forgotten the Word of God? Certainly none of the reasons accepted by the White Paper were present to account for Aaron's appointment.

One can go down the list and see Prophet after Prophet appearing. David[as] was raised as a Prophet and was followed by his son, Solomon[as], as a Prophet. No interpolations had occurred in the Psalms between David and Solomon to account for the commission of a Prophet as our opponents would argue. In short, their argument is frivolous and absolutely meaningless.

If we turn to the time of Abraham[as], we see similar series of Prophets. Isaac[as] was commissioned after Abraham[as] who was then succeeded by his son, Jacob[as]. Joseph[as] was commissioned a Prophet in the lifetime of Jacob[as]. These facts put to rest the arguments put forth by the Pakistani government. They are merely a play upon words. Incorrect statements have been blatantly attributed to the Holy Qur'an; there is nothing more to it.

Need for a Reformer in the Present Age

In short, we agree that the text of the Holy Qur'an is preserved in its original form. No change has occurred. But we do not agree that no reformer is needed in the presence of the preserved Book. This assertion is countered by the Holy

Qur'an itself. In *Sūrah al-Furqān*, chapter 25, verse 31, Allah the Almighty says:[15]

وَقَالَ الرَّسُوْلُ يٰرَبِّ اِنَّ قَوْمِي اتَّخَذُوْا هٰذَا الْقُرْاٰنَ مَهْجُوْرًا ○

This verse depicts the agony of the Holy Prophet[sa] at the sad plight of the ummah. This exalted son of Adam, the life and soul of all Prophets, pours out of his anguished soul before his Lord about the treatment meted out to the 'most perfect Book.'

The import of these words has been explained by the Holy Prophet Muḥammad[sa] himself. He says:

يأتي على الناس زمان لا يبقى من الإسلام إلا اسمه،
ولا من القرآن إلا رسمه

(*Mishkātul-Maṣābīḥ, Kitābul-'Ilm,* and *Furū' Kāfī,* volume 3, *Kitāb-ur-Rauḍah;* also cited by: *Baihaqī* in chapter *al-Īmān*, and *Kanzul-'Ummāl,* vol. 11, ch. *Tatimmatul-Fiṭn minal Ikmāl*)

Meaning that, alas, a time is destined when Islam will be in name only and the Qur'an will be seen merely as a book; it will not be visible in the form of good deeds and the moving spirit in the ummah.

15. And the Messenger will say, 'O my Lord, my people indeed treated this Qur'an as a discarded *thing.*' (*Sūrah al-Furqān*, 25:31)

The question arises whether such a time had been witnessed prior to the advent of the Promised Messiah[as]. If it was, this would be further evidence to demolish the arguments put forth in the 'White Paper' that since the Holy Qur'an is intact, there is no need for a rejuvenator.

A distinguished contemporary of the Promised Messiah[as], Nawwāb Nūrul Ḥasan Khān, who has also been quoted earlier, writes in *Iqtirābus-Sā'ah*, page 12:

> Islam is left in name only; the Qur'an in a mere script. Worshippers fill the mosque, but are bereft of piety and righteousness. The ulema of this ummah are the worst people under the firmament of heaven. All mischief emanates from them and passes on down from them.

A staunch enemy of the Promised Messiah[as], Maulavī Thanā'ullah of Amritsar expresses himself in a similar way in *Ahl-e-Ḥadīth*, page 12, June 14, 1912:

> The fact of the matter is that we have forsaken the Qur'an. We have formal faith in it but in our hearts we consider it an ordinary and useless book.

Undoubtedly, the Holy Qur'an has remained intact throughout the ages and we have it with us in its original form. There is no controversy over this issue. But the deplorable condition of the present day Muslims runs contrary to the thesis in the 'White Paper' that there is no need of a divine reformer to disseminate the Qur'anic

teachings and infuse its spirit in the people and to make them enjoy its blessings simply because the Holy Qur'an exists in its original form.

Further evidence of the plight of Muslims is presented by Maulānā Abul-Kalām Āzād in *Tadhkirah,* on page 289. He writes, lamenting on the sad plight of those claiming to be followers of the Holy Prophet[sa]:

> None of these misfortunes or destructive processes has spared the Muslim ummah. There is no evil or wickedness that is not found in its extreme form in these people. (*Tadhkirah*, compiled by Mālik Rām, Sahitya Academy, New Dehli, edition 3, 1985, p. 289)

It is to be remembered that Maulānā Abul-Kalām Āzād is known as the guru of the Majlis-e-Aḥrār. When the Indian National Congress created Majlis-e-Aḥrār, he was the real intermediary in the process.

The Maulānā further writes:

> Muslims have followed in the footsteps of the People of the Book and have acquired absolute similarity with them in every way. The prophecy of the Holy Prophet[sa], 'If the Jews and Christians debase themselves so much that they have to creep into a lizard's hole, the Muslims would do the same,' has already been fulfilled. (*Ibid.*)

Thus the Maulānā is confirming that the prophecy made by the Holy Prophet[sa] has been fulfilled in its entirety. Continuing, the Maulānā writes:

> May our lives and souls be sacrificed at the feet of the Most Truthful One. All that he said came true, so much so that Muslims came to walk in the footsteps of the idolators. Those professing Islam adopted their ways. Once freed from the worship of Lāt and 'Uzzā they returned to them as their slaves and servants. (*Ibid.*)

Yes, we have the Book, but look at the plight of the ummah. They had been freed from Lāt and 'Uzzā; but have reverted to their worship. They have become the lowest of the low. What is missing? Obviously, a divine reformer is needed who, being enlightened by God, should purify them and revive them.

'Allāmah Iqbāl, held in high esteem by our opponents, also called a 'Muslim Thinker,' lamented the status of the ummah of the Holy Prophet[sa]. It is painful for me to refer to them as the ummah of the Holy Prophet[sa] because the Holy Prophet[sa] represented what was good and wholesome and to refer to these people as associated with the Holy Prophet[sa] is very uncomfortable. That is probably the reason that the Holy Prophet[sa] used the term 'their ulema' when referring to the corrupted ulema. He did not refer to them as belonging to him, but when he referred to the true

scholars he called them the 'ulema of my ummah.' The same is the reason for my disinclination to refer to them as the scholars of the ummah. They attribute themselves to Islam but, unfortunately, have not partaken of the grace of the Holy Prophet[sa]. 'Allāmah Iqbāl writes:

شور ہے "ہو گئے دنیا سے مسلماں نابود"

There is an uproar that the Muslims have been wiped out.

ہم یہ کہتے ہیں کہ "تھے بھی کہیں مسلم موجود؟"

I ask them: Were they present anywhere on earth.

(*Jawāb-e-Shikwah, Bāng-e-Darā* edition 1, Sept. 1924 and 12th edition, August 1948, page 226)

He continues addressing the Muslims:

وضع میں تم ہو نصاریٰ تو تمدن میں ہنود
یہ مسلماں ہیں جنہیں دیکھ کے شرمائیں یہود
یوں تو سید بھی ہو مرزا بھی ہو افغان بھی ہو
تم سبھی کچھ ہو بتاؤ تو مسلمان بھی ہو

What are you? Your lifestyle is that of Christians. Your culture is that of Hindus.

Even the Jews would be put to shame by your behaviour.

You call yourselves Sayyid, Mirza and Afghan.

You may be everything but tell me, are you Muslims? (Ibid.)

The words of 'Allāmah Iqbāl speak for themselves. These people have rejected the words of the Qur'an and *aḥādīth*. Will they also reject the words of their self-proclaimed 'Muslim Thinker?'

Next, consider what Maulānā Maudūdī has to say. The Maulānā has passed away, but his Jamā'at is struggling along and enjoys the patronage of the present regime in Pakistan. He wrote:

> There is nothing in the *Sharī'ah.* based on which the Ahle-Ḥadīth, the Ḥanafīs, the Deobandīs, the Barelavīs, the Shi'as and the Sunnīs can claim to be separate sects. This is the result of ignorance. (*Khuṭabāt*, by Maudūdī, vol. 4, p. 76)

The above review proves that the assertion of our opponents is baseless. The assertion that there would be no Prophet after the Holy Prophet[sa] can only be for two reasons: one, there will never come a time that would require the advent of a Prophet. I have amply demonstrated the falsehood of this notion, based on what I have stated from the Holy Qur'an and the writings of their own scholars. Secondly, how can it be believed that the need would arise but God would not send a Prophet? This would amount to saying that (God forbid) the Holy Prophet was commissioned to block the descent of the mercy of Allah. These [corrupted ulema] have no objection to the advent

of *dajjāl*, be they thirty or thirty thousand. But they cannot bear the advent of a divinely commissioned reformer.

Cry of the City of Sodom

The question is whether there is a need for the advent of a divine reformer. If the need is established, and our opponents still insist that no divine reformer can come, it would be a grave calumny against the ummah of the Holy Prophet[sa].

Maulānā Maudūdī, reflecting on the status of the Muslims and the need for a Prophet:

> The majority of the people look for a perfect man... in other words, they cry out for a Prophet, although orally they proclaim their faith in *Khatm-e-Nubuwwat*. If anyone believes in the continuation of prophethood, they will do all to silence and destroy him. But in their heart of hearts, they cry out for a Prophet and will settle for nothing less. (The Pamphlet entitled Musalmān, published in Shahdara, India, vol. 28, February 1943, cited in *Al Fazl*, Qadian, vol. 6, March 1943)

How truly, the Promised Messiah[as] says:

دل ہمارے ساتھ ہیں گو منہ کریں بک بک ہزار

> In their hearts they agree with us, but verbally they keep on uttering diverse kinds of profanities.

The followers of Maulānā Maudūdī, who are eager to silence the Aḥmadīs, and the Maulānā himself, admit of the gravity of the situation. The vice, the evil, and inequity plaguing the world today has never been seen before. No one except a Prophet can set it straight.

A review of the history of nations, as noted in the Holy Qur'an, reveals that Almighty Allah has never been unmindful of the needs of His servants. He has been blessing them with His warners, rejuvenators and Prophets whenever and wherever the slightest signs of moral turpitude and spiritual weakness occurred. A Prophet was raised to put an end to disparity and dishonesty in weights and measures. Again, a Prophet was raised to stamp out misuse of public funds or personal property.

In short, Allah the Almighty has been raising Prophets to eradicate even minor evils. Why has the way of Allah changed now that there are countless spiritual ills, but the need for a divine rejuvenator is denied. That reminds me of the saying of an English thinker who said that, leaving everything else aside, if we consider the evil of homosexuality, there is great justification for the people of Lot to make a strong protest on the Day of Judgment as to why they were destroyed, but the people of the present age, who exceed them in this evil millions of times, were not destroyed.

New abominations are continuously invented. New ways of oppression, tyranny and injustice are born. Yet,

they would say that a divine Messenger is not needed. They would welcome innumerable *dajjāl,* but will not tolerate one who is sent by God for reform.

Awaiting the Advent of the Mahdi

Writing about the keenly awaited advent of the Mahdi in his times, Maulānā Abul-Kalām Āzād says:

> If some of these luminaries ever pondered for a moment over the sad plight of the ummah, they would console themselves and their followers by saying: 'Our efforts to change the ummah would not suffice. The Day of Resurrection is upon us and the destruction of Muslims is inevitable. We should therefore defer our efforts till the advent of the Imām Mahdī, when the entire world will belong to the Muslims.' (*Tadhkirah*, Muqaddamah, compiled by Mālik Rām, Sahitya Academy, New Dehli, 1990, p. 12)

Similarly, we read in one of the most authentic works of the Shi'a Sect:

> If mankind was ever in need of a divine reformer, it is today, except if we believe there was never a need of a divine reformer in the history of mankind and all previous divine missions were superfluous and unnecessary. If one admits to the need of divine reformers in the past, then one must admit to the need of a divine reformer today. He who rejects the Imām of the Latter Days rejects all previous Prophets

> and Imams, etc. The same is established by the sayings of the Holy Prophet[sa]. (*as-Sīratus-Sawiyy fī Aḥwālil-Mahdī*, p. 49–50)

These people, however, will not listen unless we find something similar in the writings of their proclaimed 'Thinker of Islam.' With due diligence we found the following in a letter published in *Iqbāl Nāmah,* volume 1, page 41, addressed to Mr. Sirāj-ud-Dīn Pāl. It reads:

> My wish is that Maulānā Niẓāmī's prayers be heard and the Holy Prophet[sa] may come back again and teach the Indian Muslims his religion again.

According to 'Allāmah Iqbāl, the revival of Islam is not possible without the re-advent of the Holy Prophet[sa]. Now I will present the conclusive and incontrovertible testimony of the verses in *Sūrah al-Jumu'ah*. Allah the Almighty says:[16]

هُوَ الَّذِیْ بَعَثَ فِی الْاُمِّیّٖنَ رَسُوْلًا مِّنْهُمْ یَتْلُوْا عَلَیْهِمْ اٰیٰتِهٖ
وَ یُزَكِّیْهِمْ وَ یُعَلِّمُهُمُ الْكِتٰبَ وَ الْحِكْمَةَ ۗ وَ اِنْ كَانُوْا مِنْ قَبْلُ
لَفِیْ ضَلٰلٍ مُّبِیْنٍ ۙ○ وَّ اٰخَرِیْنَ مِنْهُمْ لَمَّا یَلْحَقُوْا بِهِمْ ؕ وَ هُوَ
الْعَزِیْزُ الْحَكِیْمُ ○ ذٰلِكَ فَضْلُ اللّٰهِ یُؤْتِیْهِ مَنْ یَّشَآءُ ؕ وَ اللّٰهُ
ذُو الْفَضْلِ الْعَظِیْمِ ○

16. *Sūrah al-Jumu'ah,* 62:3–5

That is to say:

> Allah is He Who has raised the Holy Prophet Muhammad[sa] as His Messenger from among the unlettered people. He recited to them His verse, purified them and blessed them abundantly with knowledge and wisdom although before this they were in manifest misguidance.

Then Allah the Almighty says:

> The same will be the situation in the latter days. People would have lost these teachings and wisdom. No one, except the Holy Prophet[sa] will be able to convey these points of wisdom. In other words, a perfect follower, who would absorb that grace from the Holy Prophet[sa] himself and convey it to the people. No one else.

وَّاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ ...

There are other people, who have not yet joined the Companions, who are awaiting this re-advent.

Then Allah the Almighty says:

... وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○

> He is Sovereign with complete domination and is Wise.

Then it is said:

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ○

This is the grace of God. He will bestow it upon whomsoever He wills, and in whatever country He wills.

The same point has also been made in the following words:

اَهُمْ يَقْسِمُوْنَ رَحْمَتَ رَبِّكَ ...

Is it they who would distribute the mercy of thy Lord? (*Sūrah az-Zukhruf*, 43:33)

This verse also deals with prophethood and the re-advent of the Holy Prophet[sa].

Who are the Companions of the Latter Days?

The ulema of today evade the issue of who these people of the Latter Days are by saying these are the people who joined the Holy Prophet[sa] and his followers in the last years of his own life. The Holy Prophet[sa] has himself categorically refuted this interpretation. In *Ṣaḥīḥ al-Bukhārī*, there is a *ḥadīth*—which, we believe, ranks at the ultimate point of authenticity. It states that when the Holy Prophet[sa] recited the verses under comment, one of his companions asked the Holy Prophet[sa], "Who are these people?" The first point that emerges from the response of the Holy Prophet[sa] is

that these people would appear in the distant future—when darkness and ignorance would be prevailing—not in the lifetime of the Holy Prophet[sa].

In responding to the question, the Holy Prophet[sa] put his hand on the shoulder of Salmān[ra]—the only non-Arab in audience—and not upon the shoulder of any Arab, and said:

لو كان الإيمان عند الثريّا لناله رجال أو رجل من هؤلاء

> If faith were to go up to the Pleiades some perfect men, or man, from these [people of Salmān] would surely find it. (*Ṣaḥīḥ al-Bukhārī Kitābut-Tafsīr, Sūrah Jumu'ah*)

This answer by the Holy Prophet[sa] is most profound. The Holy Prophet[sa] is obviously talking about a distant time. During his lifetime such a loss of faith could not occur. He himself indicated that he is a sun of such brilliance that the glow of his spiritual light would continue for three centuries and people will continue to benefit from it. Thereafter a process of decline and darkness would set in. No one would be able to dispel it. Faith would have evaporated to the stars. How can the people of the time of the Holy Prophet[sa] be called 'People of the Latter Days?' Obviously this phenomenon belongs to distant future—the time about which the "Thinker of Islam" has said:

> My wish is that Maulānā Niẓāmī's prayers be heard and the Holy Prophet[sa] may come back again and teach the Indian Muslims his religion again. (*Iqbāl Nāmah*, vol. 1, p. 41, addressed to Mr. Sirāj-ud-Dīn Pāl)

In the last few pages of his famous book, *Introduction to Social Philosophy,* Professor McKenzie makes a cogent point. He states:

> There can be no ideal society without ideal men: and for the production of these we require not only insight, but a motive power... We need prophets as well as teachers... Perhaps we want a new Christ....

I will explain to you why I have chosen a non-Muslim for the above quotation. In his letter to Dr. Nicholson dated January 24, 1921 (which he has himself translated in his book *Asrār-e-Khudī*), 'Allāmah Iqbāl quotes these paragraphs and then writes: "How true are the words of Professor Mckenzie."

What a confession by the Thinker of Islam. "He says How true are the words of Professor Mckenzie." He seems to wish that he had said that himself.

Other Misleading Statements of the "White Paper"

Another assertion put forward by the 'White Paper' is:

> Anyone claiming to be a Prophet after the Holy Prophet[sa] was invariably considered a liar and apostate. It was not considered necessary to have discussions with or engage such a person in debate. This is proof that Mirzā Ṣāḥib was an impostor [God forbid]. (*Qādiyāniyyat—Islam kei liye eik Sangīn Khaṭrah* [*Qādiyāniyyat—A Grave Threat to Islam*,] p. 24–25)

Continuing further, they write:

> During the last fourteen hundred years *Khātaman-Nabiyyīn* has universally been interpreted by Muslims to mean that the Holy Prophet[sa] was the last Prophet and that there would be no Prophet after him. It was because of this unshakable faith that the Muslim ummah vigorously opposed anyone who made a claim to prophethood and never forgave him. (*Ibid.*)

According to them, because claimants to prophethood have been opposed, no Prophet can come and that the Promised Messiah[as] (God forbid) was an impostor. They put forth arguments based on strange logic and based on a short period of history. A review of the entire history would change their assertion: from the time of Adam[as] to the time of the Holy Prophet [Muḥammad][sa] and even after him, all claimants to prophethood have been opposed, persecuted and laughed at; in particular, all true Prophets have been opposed and persecuted.

Allah says in the Holy Qur'an:

يٰحَسْرَةً عَلَى الْعِبَادِ ...

Alas for *My* servants! ... (*Sūrah Yā Sīn*, 36:31)

To reject and mock a Messenger is an old custom. Bearing witness to this, will you reject the truth of each and every Prophet simply because he was faced with hostility and antagonism? How would you justify your inference based on the above verse of the Holy Qur'an? I also quoted verses from the Holy Qur'an earlier indicating opposition of all Prophets following Moses[as]. It is true that some impostors also faced opposition but they were negligible. Most impostors were not opposed; they died their own miserable death. The arguments you have used to prove that the Promised Messiah[as] was an impostor, in fact, are a telling proof of his truthfulness.

Liar, on Him Will be the Sin of His Lie

I now draw your attention to the directive in the Holy Qur'an about the attitude we should adopt towards a person who claims to be from God and therefore a Prophet. Citing an incident from the time of Ḥaḍrat Mūsā[as], the Holy Qur'an tells us that when Ḥaḍrat Mūsā[as] made his claim to prophethood, the government of his time and the people opposed him and planned to put an end to his life.

Thereupon, a believing man from among the people of Pharaoh, who had kept his faith hidden, sought to dissuade them. He pleaded:[17]

...وَاِنْ يَّكُ كَاذِبًا فَعَلَيْهِ كَذِبُهٗ ۚ وَاِنْ يَّكُ صَادِقًا
يُّصِبْكُمْ بَعْضُ الَّذِيْ يَعِدُكُمْ...

That is to say that if Ḥaḍrat Mūsā[as] is an impostor, he would be punished for his falsehood. The people need not worry about it. God alone knows the truth and He knows best how to punish the liar. However, if he (Ḥaḍrat Mūsā[as]) is speaking the truth and you oppose him, then you are bound to be afflicted with some of the chastisements described by him. This is the attitude one should adopt towards a claimant to prophethood.

The Holy Qur'an has honoured the statement of a common man and has preserved it as a reminder for all times to come. The Holy Qur'an affirms the correctness of the position which he took against those who opposed Prophet Mūsā[as]. He was a weak man, who was keeping his faith secret. Yet he said something really lovely. Unfortunately, the attitude of the Government and the *maulavīs* of Pakistan is just the opposite.

17. ...And if he be a liar, on him will be *the sin of* his lie; but if he is truthful, then some of that which he threatens you with will surely befall you... (*Sūrah al-Mu'min*, 40:29). [Publisher]

In making the above assertion, the Government of Pakistan has inadvertently made a statement which provides a strong support to the truthfulness of the Promised Messiah[as]. In their naivety, they have not realised the natural conclusion of their statement. They say that the ummah has totally ignored all false claimants and have not entered into any debate with him. But they themselves have launched a campaign of opposition against the Promised Messiah[as] and have treated him as the true claimants have always been treated by their false opponents. They did not treat the Promised Messiah[as] according to their confessed method of treating the liars—to totally ignore them. The Promised Messiah was confronted in debates, prayer duels and everything else that a true Prophet faces. The voice whereby the opponents of true Prophets told them that their mutual debates have reached their climax was heard loud and clear.[18]

فَاَكْثَرْتَ جِدَالَنَا

To reiterate: the treatment that is given to all true Prophets was given to the Promised Messiah[as]. But your treatment has no value; because Allah the Almighty is also granting the same favours as He has always conferred upon the true Prophets.

18. *Sūrah Hūd*, 11:33 [Publisher]

Distinction between the True and the False Claimants

Now I will cite to you the statement of Imām Ibn-e-Qayyim. He is the same outstanding scholar and philosopher who has been mentioned in the White Paper as a great Islamic thinker. What is his view of why the claimants are opposed. He says that:

> Ever since the world has been created, many false claimants to prophethood made their claims and displayed some pomp and glory in the beginning, but they could not achieve their objectives nor were they granted a long time period. The Prophets of Allah the Almighty and their followers annihilated them and rendered them totally helpless. This is the way of Allah from the beginning of times and so will it remain. (*Zādul-Ma'ād*, vol. 1, p. 500–501, published in Kanpur.)

These are splendid words of wisdom. Let me pause and comment on these before going on. Ibn-e-Qayyim was really a great scholar of Islam. I am aware that some of the great scholars did make some mistakes of judgment but they certainly were great thinkers. They studied the issues with wisdom and depth and extracted pearls of wisdom. When he says that the false claimants showed some pomp and splendor in the beginning, he is describing a sign of the false claimants. The fact of the matter is, and the history of Islam bears it out, that the false claimant never made a

claim without overt or covert support. Musailamah, whose name is often cited by them [White Paper], also had a nation in his support. What happened to him is exactly what happens to all false claimants. They started with splendor and with a strong supporting group. It has never happened that a false claimant should be looked upon with a great hope, that he be very popular and should suddenly lose all his popularity because of his claim. No false claimant has initiated his claim with criticism and humiliation. Imām Qayyim has analyzed the situation very closely and has aptly stated that they:

> ...made their claims and displayed some pomp and glory in the beginning, but they could not achieve their objectives nor were they granted a long time period. The Prophets of Allah the Almighty and their followers annihilated them and rendered them totally helpless. This is the way of Allah from the beginning of times and it will so remain. (*Ibid.*)

I trust that our opponents will pay heed to the words of Ibn-e-Qayyim. Ponder over the treatment that you meted out the Promised Messiah[as] and the way Allah the Almighty manifested His decree in his favour. Ibn-e-Qayyim states that the false claimants are not "granted a long time period." You are well aware that more than one hundred years have passed since the claim of the Promised Messiah[as]. Despite vigorous opposition his community is

marching forward and the opponents have been totally helpless. The opponents have themselves admitted again and again that the community of the Promised Messiah[as] is increasing day by day despite all opposition.

When the Promised Messiah[as] made his claim, he was deserted by all, including his own children. Close relatives also opposed him. This is the way the Prophets have always started, as Imām Qayyim has described in detail. He understood the meanings of the Holy Qur'an. False prophets start with great splendor but Allah the Almighty totally annihilates their glory. On the other hand, the true Prophets start in a pitiable condition—they are deserted even by their close loved ones. Nobody stands by their side and the whole world joins together to try to destroy their mission. Yet, Allah the Almighty does not permit that to happen. The decree of Allah always prevails, as Allah the Almighty has said in the Holy Qur'an:[19]

كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَ رُسُلِیْ ...

This is what Allah the Almighty has made incumbent upon Himself—Verily I [Allah] and my Messengers will prevail.

19. Allah has decreed: 'Most surely I will prevail, I and My Messengers.' (*Sūrah al-Mujādalah*, 58:22) [Publisher]

The Real Reason for the Opposition of Those Commissioned by God

As for opposition, will not the Imām Mahdī be opposed? Will the Messiah not be opposed? If the lack of opposition to one who is appointed by God is used as a criterion for the truth and veracity of a claimant, then no true claimant will ever appear among these people. History tells us otherwise and their elders also held a different view. On page 224 of *Iqtirābus-Sā'ah*, Nawwāb Nūrul Ḥasan Khān who died in 1336 A.H., writes:

> Should the Mahdi make his appearance, his plight would be the same. The Orthodox brethren will be his most ardent enemies and will seek to kill him and will charge him with distorting their religion.

Similarly, Ḥaḍrat Sheikh Muḥy-ud-Dīn Ibn-e-'Arabī, the renowned Muslim scholar, wrote in *Al-Futūḥātul-Makkiyyah*, volume 3, page 336:

وإذا خرج هذا الإمام المهدي فليس له عدو مبين إلا الفقهاء خاصة

> When the Imām Mahdī makes his appearance, none other than the theologians will be his most ardent and open enemies.

The Imām is asserting that open enmity will be shown only by the theologians. Others will be their less vocal followers. Obviously, these ulema will continue to assert that they are

doing what they have always done. Then, how can one distinguish between the truthful and the false claimants?

On page 363 of *Ḥijajul-Karāmah fī Āthāril-Qiyāmah*, Nawwāb Ṣiddīq Ḥasan Khān writes about the time when the Imām Mahdī will come:

> The ulema of the time, having been accustomed to blind following of their theologians and ancestors, will accuse the Mahdi of having come to destroy their religion and nation. They will band together against him and, in accordance with their characteristic, will do their utmost to humiliate and destroy him.

This prediction has been fulfilled word for word. You would note the 'White Paper' is entitled *Qādiyāniyyat—A Grave Threat to Islam.*

I will now present a reference from the well known Mujaddid (Reformer) Alf-e-Thānī, Ḥaḍrat Aḥmad Sirhindī. In his *Maktūbāt*, he states in volume 2, page 104:

> It will not be surprising if these so called ulema were to reject Jesus[as] based on his insight and deep understanding of Islam and the *Sharī'ah*. They will adjudge his teachings as contrary to the Book and the Sunnah.

This reference is very significant. We had several references mentioning the opposition the Mahdi would face but this reference specifically mentions the Messiah—Jesus[as]—and the opposition he would face. The 'ulema' believe he would descend from Heaven with his hands upon the shoulders of

two angels and that he would be clad in two yellow sheets. If this is how the Second Coming is to take place, who would dare reject him? Everything would be very obvious. These 'ulema' further claim that the Messiah[as] would join in prayers behind the Mahdi. Thus the problem of accepting the Mahdi is also resolved. There will be no dissension and all will be well. Ḥaḍrat Aḥmad Sirhindī, an outstanding divine, makes a magnificent point as mentioned above. He notes that these 'ulema' will oppose the Messiah[as].

Deliberate Deception in the White Paper

The 'White Paper' is not very easy to understand because it is a hodgepodge of disjointed words and ideas. It is not easy to decipher the precise meaning without spending a lot of time. A passage from the 'White Paper' on page 6 reads:

> This brief discussion would make it crystal clear that the doctrine of *Khatm-e-Nubuwwat* is an integral part of our faith... It is not only based on cogent reasoning but has provided us with a social order and an Islamic culture. (*Qādiyāniyyat—Islam kei liye eik Sangīn Khaṭrah* [*Qādiyāniyyat—A Grave Threat to Islam*,] p. 6)

What they mean to say is that this concept of '*Khatm-e-Nubuwwat*' has provided us with a purpose in life and unanimity and our livelihood is based on it. How can we let go of such a concept?

Further, the 'White Paper,' pertaining to the belief of total termination of prophethood states:

> ...has indisputably been accepted as an integral part of our Faith. Our cultural foundation rests on it. ...This doctrine has served to bring people of different ages, different races, different colours as so many pearls in a string and formed them into a distinct ummah.... It has given an impetus to human intellect in its inquisitiveness and thus laid distinct foundations for a great and singular cultural structure. (*Ibid.*, p. 6–7)

Have you followed their logic? They are trying to say that their concept of *Khatm-e-Nubuwwat* has brought the Islamic culture into being and has sustained it. What about the 124,000 Prophets gone by? None of them was *Khātamun-Nabiyyīn* yet they had a culture. What was the basis of their culture?

Belief in Khatm-e-Nubuwwat and Fundamentals of the Islamic Faith

As far as the belief in *Khatm-e-Nubuwwat* is concerned, we Aḥmadīs have firm faith in it. As I have stated earlier, we do not agree with the interpretation of *Khatm-e-Nubuwwat,* these people put forward, because it is an innovation that is in vogue today. The fact of the matter is that belief in *Khatm-e-Nubuwwat* has never been part of the 'fundamen-

tals' of Islamic faith. Who would be more competent than the Holy Prophet[sa] to tell us what our fundamental beliefs are? It was he[sa] to whom the Holy Qur'an was revealed. Was he not granted the knowledge that a time will come when Islam will be defined in a novel way? The Holy Prophet[sa] says:

بُنِي الإسلام على خمس: شهادة ألا إله إلا الله محمد رسول الله، وإقام الصلاة، وإيتاء الزكاة، وصوم رمضان وحج البيت

> Islam is based on five fundamentals: one, bearing witness that there is none worthy of worship except Allah and Muḥammad is His Messenger; two, observing *Ṣalāt* [Prayers]; three, paying *Zakāt*; four, pilgrimage to the House of Allah; five, fasting in the month of Ramadan. (*Tirmidhī Kitābul-Īmān*)

That is all the Holy Prophet[sa] said with regards to the fundamentals of Islam. Five of them, no more, no less. Now these people have added a sixth one, as if, God forbid, the Holy Prophet[sa] was not aware of it.

We can look further to see if ever in history the doctrine of *Khatm-e-Nubuwwat* was part of faith. There is another *ḥadīth* in *Tirmidhī Kitābul-Īmān* which talks about *Īmān*: 'Umar bin al-Khaṭṭāb (may Allah be pleased with him) narrates.

"كنّا عند رسول الله ﷺ فجاء رجل شديد بياض الثّياب شديد سواد الشّعر لا يرى عليه أثر السّفر ولا يعرفه منّا أحد حتّى أتى النبيّ ﷺ فألزق ركبته بركبته، ثمّ قال، يا محمّد: ما الإيمان؟ قال: أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر والقدر خيره وشرّه."

> We were in the company of the Holy Prophet[sa] when a stranger joined us. He was clad in white, had jet black hair, and had a fresh appearance. None of us had seen him before. He came and reverently seated himself before the Holy Prophet[sa] with his knees touching the knees of the Holy Prophet[sa]. He asked: 'What is *Īmān*, O Muḥammad?' The Holy Prophet[sa] replied: *Īmān* means that you should believe in Allah, His angels, His Books, His Messengers, on the Day of Resurrection and on *Taqdīr* [divine determination of good and evil]. (*Tirmidhī Kitābul-Īmān*)

This *ḥadīth* is very significant in that the narrator reports that after hearing the Holy Prophet[sa] the stranger confirmed the statement of the Holy Prophet[sa] by saying 'you said it right' and left. The companions wondered if he had come to learn or test the knowledge of the Holy Prophet[sa]. Realizing their astonishment, the Holy Prophet[sa] said:

> He was none other than Gabriel and had come to teach you your religion.

You will note that no mention of *Khatm-e-Nubuwwat* is made in this *ḥadīth* as being part of *Īmān*. The Aḥmadiyya

Muslim Community, however, staunchly believes in *Khatm-e-Nubuwwat*. The Promised Messiah[as] has repeatedly asserted his firm belief in *Khatm-e-Nubuwwat* and that whoever rejected this doctrine was not a Muslim. We believe in this doctrine not because it is a fundamental of Islamic faith but because the Holy Qur'an says so. We believe that anyone who rejects a jot of the Holy Qur'an is a renegade and outside the pale of Islam.

Belief in Khatm-e-Nubuwwat and its Impact on Civilization and Culture

The verse with the phrase '*Khātaman-Nabiyyīn*' was revealed in the year 5 A.H. The major portion of the ministry of the Holy Prophet[sa] had elapsed by that time. The natural question that arises is what did the Muslims base their unity, culture and civilization on? What special factors came to play in the 5th year of Hijra to give the Muslims a distinct entity and a special culture and civilization? The statement that belief in '*Khatm-e-Nubuwwat*' had a significant impact on Muslim culture and civilization is preposterous. What has happened to them now? Why are they so split and facing one crisis after another? This belief is of no help to them now. On the other hand, look at the Aḥmadīs. 'Allāmah Iqbāl, the 'Thinker of Islam,' says:

> In the Punjab, the essentially Muslim type of character has found a powerful expression in the so-called

> Qadiani sect [He means, Ahmadiyyat]. (*The Muslim Community*—A Sociological Study by Dr. ʿAllāmah Iqbāl, published by Maktaba-e-ʿĀliyah, Urdu Bazar, Lahore, p. 23)

Look at what has happened to those who believe in their version of '*Khatm-e-Nubuwwat*.' They are all at odds with each other. But those who, according to your assertion do not believe in it, are declared as a model of Islamic culture by your 'Thinker of Islam.'

This theory, that belief in '*Khatm-e-Nubuwwat*' provides the foundation of Islamic culture and civilization, is altogether fictitious and fabricated. Culture and lifestyle vary from place to place across Muslim countries. Marriage ceremonies are different. The way the veil is observed or not observed, is different. In short, in all their habits, their dress, their customs, they all differ. Muslims in Indonesia, Africa, Czechoslovakia, Finland and Hungary all differ. When Bangladesh seceded from Pakistan, they proclaimed that though they are Muslims—believing in *Khatm-e-Nubuwwat*—their culture is different.

Further, the religious beliefs are different. Even the modes of worship have diverged. Some offer their prayers with arms by their sides. Others say prayers with arms folded up on the chest; fingers have been chopped off for differences in practice and pronouncements of apostasy

have been made for the difference of raising or lowering the hands in prayer.

There are many other differences. The Malikites in Africa and Khomeini's followers differ widely in how they pray. In short, diversity, discord and disagreement is seen in every field of their cultural and religious activity. Their claim that belief in *Khatm-e-Nubuwwat* has given Muslims unity, consistency and harmony is incredible. The facts speak otherwise.

Islamic Civilization and Culture as Seen by Ulema

The next question is what is culture? Who would define it? Their own 'Ulema' say the following. Maulānā Maudūdī writes

> If you examine the so-called Muslim society today, you will see the Muslims to be of diverse denominations. It is a veritable zoo wherein kites, crows, vultures, quails, pheasants and a myriad of fowls have been gathered together. Each one of them is a different '*chirhyā*' [specie] (in *Musalmān Aur Siyāsī Kashmakash,* vol. 3, p. 26):

What a tragedy. The Maulānā is so angry he has debased the whole Muslim society. He has called them '*chirhyā*'—an abusive term in vogue in the UP [Uttar Pradesh] province of India at that time—and shows no compassion for the

Muslims. This is the plight of the Muslims who have 'united in their belief of *Khātamun-Nabiyyīn*'.

Further documentation of the plight of this Muslim ummah is noted in the paper *Ahle-Ḥadīth* of April 16, 1914. This is the paper that represents them and they cannot deny it. A correspondent of the paper writes about his visit to Burma:

> I have been staying here for the last ten days. A big gathering was scheduled to be held at the Jāmi'a Mosque at 2.00 p.m. I went to the mosque for prayers at the time fixed for the afternoon prayers. The mosque was filled to capacity. There were strange happenings. Cups full of sherbet and trays full of bananas and dates were placed before the Imām. He constantly raised his hands in prayer. Some audible words were—the beloved of God, 'Abdul-Qādir Jīlānī.... Thereafter, the mosque resounded with the chanting of '*Yā Murādī, Yā Murādī*' (O, object of my love...) Then the necks and foreheads of the gathering were besmeared with a mixture of sandalwood powder according to the custom in vogue among the Hindu Pandits. Thereafter, a harlot stood up, dancing in the mosque as though in ecstasy. She pretended to fall headlong into the burning censer and skillfully covered her face with her hands (to protect her face from burning). This was followed by a loud beat on the tambourine by the trustee of the mosque which brought a hush in the mosque. Then the Imām said the final prayers and sherbert and bananas and dates

> were served. The people were then garlanded with wreaths of flowers. At about 4:00 p.m., everyone stood up and kissed the banners (about fifty of them) in the central part of the mosque. These were then taken out and three horses were decorated with them. The spirit of Qādir Auliyā' (the Saint of the Madras Region, whose anniversary they were celebrating) was, so to say, mounted on one of them. (Such is the picture of the Muslim culture painted as a consequence of, God forbid, the belief in *Khatm-e-Nubuwwat*). Spirits of his disciples were mounted on the other two. The Imām accompanied by the congregation made a round of the city, begging for alms. Some chubby people, wearing thick, long beards, all naked except around the loins, body covered with cow-dung ashes, led the tumultuous crowd singing '*Yā Murādī, Yā Murādī, 'Abdul-Qādir.*' The scene was so ludicrous that it was not possible for me to suppress my laughter. The wanton crowd, beating their drums, returned to the mosque before evening prayer. Alas, the Muslims, once wedded to the doctrine of the Oneness of God, have now sunk so deep into the filth of polytheism and heresy, that they are not ashamed to indulge in such practices, even in a mosque.

Examples of 'Muslim culture,' with some variations, are found in different Muslim countries. In Pakistan, one would see a queer culture being displayed at the anniversaries of different saints. The Wahhābīs and Shi'as show their own distinct culture. In short, new aspects of culture are

being born at various places. Novel notions and concepts have left no harmony and concord in the culture that could be called a Muslim culture. This is the sample of the 'uniform culture' that they claim to have inherited as a result of their concocted faith in '*Khatm-e-Nubuwwat.*'

A Claim Without Evidence

On page 6, the White Paper further asserts:

> The Old and the New Testaments bear witness to the fact that all previous Prophets have invariably been foretelling the advent of the Prophets succeeding them. But, the Holy Qur'an makes no mention of a future Prophet. On the contrary, it contains numerous verses which categorically state that there will be no more Prophets. Moreover, there are several authentic and mutually supporting *aḥādīth* which support this view. (*Qādiyāniyyat—Islam kei liye eik Sangīn Khaṭrah* [*Qādiyāniyyat—A Grave Threat to Islam*,] p. 6)

I have already answered their claim with regards to the *aḥādīth*. As for the Qur'anic verses, it is noteworthy that they have not put forth a single Qur'anic verse to support their claim. As noted earlier, they mentioned some 'Thinkers of Islam' and, rightly or wrongly, have quoted them to support their own viewpoint. They have also utilized some *aḥādīth* to substantiate their 'thesis,' including the one that

mentions 'thirty impostors.' All these arguments have been refuted by me. They have not put forth a single verse from the Qur'an.

Nubuwwat within the Ummah of the Holy Prophet[sa]

We can now review what the Holy Qur'an says with regards to the one coming after the Holy Prophet (peace and blessing of Allah be on him). These people claim that they have not found any such verse; that is because of their ignorance. With regards to the coming of the Promised Messiah[as], I have already mentioned a clear reference as noted in *Sūrah al-Jumu'ah*, chapter 62 of the Holy Qur'an. Another reference is made in the following verses of the Holy Qur'an *Surah an-Nisā'*, chapter 4, verses 70–71:[20]

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ
مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَ الصّٰلِحِيْنَ ۚ وَحَسُنَ
اُولٰٓئِكَ رَفِيْقًا ○ ذٰلِكَ الْفَضْلُ مِنَ اللّٰهِ ؕ وَكَفٰى بِاللّٰهِ عَلِيْمًا ○

20. And whoso obeys Allah and this Messenger *of* His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these. This grace is from Allah, and sufficient is Allah, the All-Knowing. (*Sūrah an-Nisā'*, 4:70–71) [Publisher]

What a grand proclamation. It reveals the unique and lofty station of the Holy Prophet[sa]. These verses say that from now on, only those who will 'obey Allah and this Messenger' shall be the recipients of the spiritual rewards of the highest order i.e. prophethood, truthfulness, martyrdom and righteousness. Here the word used is not just '*Rasūl*' (Messenger) but '*ar-Rasūl*' (this Messenger) pointedly referring to the Holy Prophet[sa].

Allah says:

فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ

Here, our opponents argue that the particle *ma'a* means 'with' and not 'among' as we translate it. Meaning 'it is they who shall be with those upon whom Allah has bestowed His blessings.' Anyone with common sense would know that their argument is absurd. A grand divine decree has been announced conferring spiritual ranks of the highest degree on those who obey Allah and the Holy Prophet[sa]. But our opponents would have you believe that your reward for obeying Allah and His Prophet would be that you would only be placed with people who have achieved these lofty spiritual ranks.

In the past, divine promises were made to people to be endowed with His favours, if they obeyed Allah and Prophet Moses[as], Allah and Prophet Abraham[as], Allah and Prophet Noah[as], Allah and Prophet David[as] and Allah and

Prophet Solomon[as]. Today, a divine decree is inviting believers to follow Allah and this Messenger, holding the loftiest spiritual rank, so they may become recipients of the promised rewards. Yet, our opponents say that it does not mean that you will be the recipients of those rewards, rather you will be *placed with* the recipients of those rewards. This is utterly absurd. It is an insult to the lofty station of the Holy Prophet[sa] and the Holy Qur'an.

The Holy Qur'an belies their translation of the particle *ma'a*. At another place, we read:

...وَتَوَفَّنَا مَعَ الْاَبْرَارِ ○

and in death number us with the righteous. (*Sūrah Āl-e-'Imrān*, 3:194)

Here the same particle *ma'a* has been used, not *min*. The particle *min* means 'from among,' while the particle *ma'a* means 'with' and 'from among,' depending on how it is used. The Muslims have been enjoined to implore Allah the Almighty saying: 'Cause us to die with the righteous.' Obviously, this does not mean that we should pray to die whenever a righteous one dies. This is the height of absurdity.

The fact remains that in the above example, chapter 4, verses 70–71, *ma'a* cannot mean anything but *min*—from among. In Arabic, when referring to more than one person and expressing admiration *ma'a* invariably means *min*—from among. But should the species change, it would not

be so. As Allah says in the Holy Qur'an, chapter two, verse 154:

...اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ○

surely, Allah is with the steadfast. (*Sūrah al-Baqarah, 2:154)*

Here the species has changed, hence the particle *ma'a* cannot be used in the sense of *min* —from among.

The Holy Qur'an clarifies this issue further. If you refer to the verse under discussion Chapter 4, verse 70: Among those on whom Allah has bestowed His blessings it further reads 'among the Prophets'. That is to say:

مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ

Those receiving His blessings would be 'among the Prophets, the martyrs and the righteous' and not just in their company. The particle *ma'a* has not been repeated. *min* has been used to elucidate the meaning and to eliminate any possibility of misinterpretation. Allah says:

مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ
وَالشُّهَدَآءِ وَ الصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا

There is another verse of the Holy Qur'an, in *Sūrah al-Ḥajj*, chapter 22, verse 76, which reads:

اَللّٰهُ يَصْطَفِيْ مِنَ الْمَلٰٓئِكَةِ رُسُلًا وَّمِنَ النَّاسِ ؕ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ۝

Allah chooses *His* Messengers from among angels, and from among men. Surely, Allah is All-Hearing, All-Seeing. (*Sūrah al-Ḥajj*, 22:76)

Our opponents acknowledge that this verse was revealed after it has been pronounced that the Holy Prophet[sa] was '*Khātaman-Nabiyyīn*.' Yet the verse says 'Allah chooses His Messengers from among angels and from among men' instead of saying 'Allah used to choose His Messengers...' This clearly means that prophethood has not been terminated. It is a fundamental rule of grammar that 'present continuous tense' cannot be used for an action that has come to an end. I wish the so-called ulema would understand.

A prominent Shi'a commentator, Ṭibrī, on page 171 in volume 7 of his book *Majma'ul Bayān*, commenting on this verse, writes:

﴿الله يصطفي من الملائكة رسلا﴾ يعني جبرائيل وميكائيل ﴿ومن الناس﴾ يعني النبيين

> Allah chooses His Messengers from angels, e.g. Gabriel and Michael; and from among men, i.e. the Prophets.

Here the reference is not to an ordinary messenger, but to a Prophet. At another place in the Holy Qur'an reference is made to a covenant. In *Sūrah Āl-e-'Imrān*, chapter 3, verse 82, we read:

وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ لَمَآ اٰتَيْتُكُمْ مِّنْ كِتٰبٍ وَّحِكْمَةٍ
ثُمَّ جَآءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ
بِهٖ وَلَتَنْصُرُنَّهٗ ؕ قَالَ ءَاَقْرَرْتُمْ وَاَخَذْتُمْ
عَلٰى ذٰلِكُمْ اِصْرِىْ ؕ قَالُوْٓا اَقْرَرْنَا ؕ قَالَ فَاشْهَدُوْا
وَاَنَا مَعَكُمْ مِّنَ الشّٰهِدِيْنَ ○

And remember the time when Allah took a covenant [from the People of the Book] through the Prophets, saying: Whatever I give you of the Book and Wisdom and then there comes to you a Messenger, who fulfills the message that is with you, it is incumbent upon you to believe in him and help him. And He said: Do you make that commitment, and do you accept the responsibility which I lay upon you in this matter? They said: Yes we make that com-

mitment; and He said, 'Then bear witness, and I am with you among the witnesses.' (*Sūrah Āl-e-'Imrān*, 3:82)

In *Sūrah al-Aḥzāb,* chapter 33, which includes the verse about *Khatm-e-Nubuwwat*, Allah the Almighty says in verses eight and nine:[21]

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ
وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ ۖ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ۝ لِيَسْأَلَ
الصَّادِقِينَ عَنْ صِدْقِهِمْ ۚ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ۝

This covenant was taken not only from the earlier Prophets, but also from the Holy Prophet[sa] as the phrase '*minka*' [from you] makes clear. If a future Prophet fulfilling all the above conditions was not to come, why was this covenant taken from the Holy Prophet[sa] that if a Prophet appears and supports your teachings, then it will be your duty to support and assist him. If the coming of the Prophet had been totally closed and a new order had been launched, why was

21. And remember when We took from the Prophets their covenant, and from thee; and from Noah, and Abraham, and Moses, and Jesus, son of Mary, and We indeed took from them a solemn covenant; that He may question the truthful about their truthfulness. And for the disbelievers He has prepared a painful punishment. (*Sūrah al-Aḥzāb,* 8–9), [Publisher]

it necessary to take this covenant from the Holy Prophet[sa]. The covenant that he was asked to make was that there can be a Prophet but he will have to be a part of the ummah of the Holy Prophet[sa].

The above verses are quite clear. It is strange that our opponents still insist that they do not find anything on this subject in the Holy Qur'an. The fact of the matter is that there are prophecies in the Holy Qur'an as I have amply demonstrated above. Moreover, the Holy Prophet[sa] had made unambiguous prophecies about the coming of the Mahdi and Messiah. If you review our opponents' belief, you would be amazed at how silly and incongruous it is. On the one hand, they insist that there would be no more Prophets, on the other hand, they believe when the second coming of Jesus[as] happens, he would be a Prophet.

They also believe that the Holy Prophet[sa] said:

ليس بيني وبينه نبيٌّ، يعني عيسى عليه السلام، وإنه نازلٌ

> There is no Prophet between me and him--that is, 'Īsā[as]--and he is certain to descend. (*Sunan Abī Dāwūd,* chapter Appearance of *Dajjāl*)

There is a *ḥadīth* narrated by Ḥaḍrat Abū Huraira, who said:

قال النبي ﷺ: "ألا إن عيسى بن مريم ليس بيني وبينه نبي ولا رسول، إلا أنه خليفتي في أمتي من بعدي

> The Holy Prophet Muhammad[sa] said: There would be no Prophet or Messenger between me and the coming of Messiah. Verily, he is my *Khalīfah* in my ummah after me [*min ba'dī*]. (*Al-Mu'jam Al-Ausaṭ,* by Ḥāfiẓ Ṭibrānī)

By this statement, the Holy Prophet[sa] has resolved the issue of *dajjāls* and *Lā Nabiyya ba'dī* [there is no Prophet after me]. He points out there will be impostors but do not consider the Messiah an impostor. He will be a Prophet.

The Holy Prophet[sa] further emphasized:

إلا أنه خليفتي في أمتي

> Remember, most surely, He (Jesus) will be my successor and will be from my ummah.

That is to say he was talking about a Messiah being raised from the ummah and not the Messiah from the Mosaic dispensation.

Ḥaḍrat Muḥy-ud-Dīn Ibn-e-'Arabī, writes in *Al-Futūḥātul-Makkiyyah*, volume 1, page 545:

عيسى عليه السلام ينـــزل فينا حكما من غير تشريع وهو نبي بلا شك

> Jesus[as] shall descend amongst the Muslim *ummah* as an arbitrator without a new law. Most surely, he will be a Prophet. There is no doubt about it.

This statement is self explanatory. The ulema assert that Ibn-e-'Arabī is referring to the old 'Īsā. However, at another place, Ḥaḍrat Muḥy-ud-Dīn Ibn-e-'Arabī, himself says:

وجب نزوله في آخر الزمان بتعلقه ببدن آخر

> He is bound to descend in the Latter Days in a new physical form. (*Tafsīrul-Qur'ānil-Karīm,* by Ibn-e-'Arabī, vol. 1, p. 296)

Here, note that Ḥaḍrat Ibn-e-'Arabī states emphatically that the Messiah would be a new Messiah and that he will be a Prophet. Despite all this evidence, our opponents would continue to insist that there will be no new Prophet.

We now quote from Imām Ibn-e-Qayyim's book. He writes:

> To say that Prophet Jesus[as] had gone to the heavens at the age of thirty three is by no means correct. Nor has it been handed down to us in an uninterrupted chain of narration. It therefore need not be adopted. (*Zādul-Ma'ād fī hadyi khairil-'ibād,* by Ibn al-Qayyim al-Jauziyyah [691–751 AH], p. 27, Mu'assasatur-Risālati Nāshirun, Beirut, 2006).

Moreover, the author of *Fat'ḥul-Bayān fī Maqāsidil-Qur'ān* says that according to Imām Shamī: the narration that Prophet Jesus[as] was raised to the heavens alive is of Christian origin. (*Fat'ḥul-Bayān fī Maqāsidil-Qur'ān,* vol. 2, p. 247)

Two points have been clearly made here. One, that the narrations being advanced in this context are by no means authentic and acceptable. Two, that according to Imām Shamī, these narrations are actually of Christian origin that have been interpolated; otherwise there is no firm basis for them.

These views have been expressed by no less a person than Ḥaḍrat Ibn-e-Qayyim whose authority has been accepted by the 'White Paper.' He believes that Hadrat 'Īsā will certainly descend, but he will not be the 'Īsā of the past, because he was neither raised physically, nor will he descend physically. All the scholars who have been quoted above were righteous, pious, and had attained the cognition of God. After all, why did they make all these statments.

Imām Ibn-e-Qayyim, who has been cited as an authority, says at another places:

ولو كان موسى وعيسى عليهما السلام حيين لكانا من أتباعه

> Had Prophet Moses[as] and Prophet Jesus[as] lived (till the time of the Holy Prophet[sa]), they would certainly have been among his followers. (*Madārij-us-Sālikīn* by Ibn-e-Qayyim, vol. 2, p. 496)

This is very significant. Imām Ibn-e-Qayyim having bracketed the two names together, is indicating to us that Moses[as] did not live till the times of the Holy Prophet[sa] neither did Jesus[as]. This is the same Imām Ibn-e-Qayyim

whom I had quoted earlier and who stated that stories about Jesus[as] ascending going to the heavens alive were all fictitious.

Mahdi and Messiah Are One Person

Ibn-e-Khaldūn is also held in high esteem by our opponents. He is an outstanding scholar. He says:

> Ibn Abī Waṭīl and Sha'bah have said that there has been discussion about the Mahdi being the Messiah who would be from the progeny of the Holy Prophet. I (Ibn-e-Khaldūn) would like to say that this view is held by Ṣūfīs, too. They base their view on the *ḥadīth* '*Lā Mahdī Illā 'Īsā*—There is no Mahdi but Jesus[as],' meaning the Mahdi and Messiah would be from the ummah of the Holy Prophet[sa], whereas Jesus was from the ummah of Moses. (*Muqaddimah Ibn-e-Khaldūn*, vol. 1, p. 407)

In this extract, Ibn-e-Khaldūn has demonstrated the attitude of a truthful and pious scholar in contrast to the so-called scholars of today. He has pondered over the issue and has come forward with a very profound point of wisdom: The Messiah to come will be none other than the awaited Mahdi, because Jesus belonged to the ummah of Moses, whereas the future Messiah needs to be a follower and devotee of the Holy Prophet[sa].

The Second Coming of the Messiah and 'Allāmah Iqbāl's View

In the 'White Paper,' great importance is given to 'Allāmah Iqbāl. His views are considered superior to all. Let us see what he has to say about the Second Coming of the Messiah. It is the central point of difference between Ahmadiyya Muslim Community and other Muslims. We believe that the old Jesus[as] will not descend physically but his re-advent would take place in the form of another person who would bear the name Jesus[as]. 'Allāmah Iqbāl writes:

> As I understand the significance of the movement, the Ahmadi belief that Christ died the death of an ordinary "mortal, and that his second advent means only the advent of a person who is spiritually like unto him, give the movement some sort of a rational appearance... (*Islam and Ahmadism,* with a reply to Questions raised by Pandit Jawaharlal Nehru, by Dr. Sir Muhammad Iqbāl, printed at Brandreth Road Lahore on Feb. 17th 1936, p. 22–23)

That leaves no room for escape for those who oppose the Ahmadiyya perspective. All believe with absolute certainty that the awaited Messiah would be a Prophet of Allah. The only point of contention is, how will he come, will he be a new person in the spirit of the Jesus of old, or would it be the self-same Jesus. The thinkers of Islam, whom our oppo-

nents declare to be reliable, states that the coming of a new person in the spirit of Jesus is a rational doctrine. Indeed, Ibn-e-Khaldun has said so in very clear words and has expounded his reasons for its validity.

ʿAllāmah Iqbāl was actually raised under the influence of western civilization and he viewed Islamic teachings in the light of the Western philosophy. The fact is that he neither agreed with the Ahmadiyya perspective, nor with the perspective of our opposing clerics. All he says is that the Ahmadiyya doctrine is more rational and logical than the non-Ahmadi doctrine. But he does not go into his own belief.

If Jesus is Dead, How Will He Return?

If you look at what the ʿAllāmah thinks of the Second Coming of the Messiah, we find he totally denies it. He claims all these *aḥādīth* and other writings about the Second Coming of the Messiah and associated narrations are not true. So we have Ibn-e-Qayyim saying that stories about Jesus[as] ascending to the heavens are fiction and ʿAllāmah Iqbāl saying that the stories about Jesus[as] descending from the heavens are fiction. In one of his poems, written in 1905, he says:

مینار دل پہ اپنے خدا کا نزول دیکھ
یہ انتظار مہدی و عیسیٰ بھی چھوڑ دے

Witness the manifestation of the glory of thy Lord, in the lofty state of your heart.
Abandon all hope of the advent of the Mahdi and Jesus.
(*Bāqiyāt-e-Iqbāl*, by ʻAbdul-Wāḥid Muʻīnī, p. 451, published in Lahore)

One can argue he said this in a poetic vein and therefore should not be taken seriously. However, in his prose writings, we find that he says:

میرے نزدیک مہدی ۔ مسیحیت اور مجددیت کے متعلق جو احادیث ہیں
وہ ایرانی اور عجمی تخیلات کا نتیجہ ہیں۔ عربی تخیلات اور قرآن کی صحیح سپرٹ
سے ان کا کوئی سروکار نہیں۔

In my opinion, traditions pertaining to the advent of Mahdi, Second Coming of Messiah, and the appearance of *Mujaddids*, owe their origin to the Iranian and non-Arab way of thinking. They have nothing to do with the Arab concepts or the true spirit of the Holy Qur'an. (*Iqbāl Nāmah,* vol. 2, p. 230–231, Letter addressed to Chaudhry Muḥammad Aḥsan)

I have reviewed his other writings and the ʻAllāmah is convinced that this concept is a foreign concept which crept into our beliefs in the Latter Days. So now, we have a 'Thinker of Islam' held in high esteem by our opponents who is totally rejecting the Coming of Messiah and the Mahdi and we have the sayings of the Holy Prophet[sa] emphatically stating that the Messiah and Mahdi will come and it is incumbent on us to believe in him and support

him. Who are you going to follow: Your 'Thinker of Islam' or the Holy Prophet[sa]? Are you going to accept the Messiah of the past or the Messiah from the ummah of the Holy Prophet[sa]?

Unfair Attitude on a Well-Established Doctrine

As far as the Aḥmadīs are concerned, we have firm faith that the one coming, in accordance with the prophecies of the Holy Prophet[sa], will certainly be a Prophet of Allah. This is also the firm belief of all of you who oppose us. Why have you then stirred up this storm of falsehood and accusations? Why these venomous writings? Why this demand to declare Aḥmadīs non-Muslims and infidels? It is part of your creed that the Messiah would be a Prophet. Whether he is the old Messiah or a new Messiah is a different argument. Even that has been settled by your own previous scholars and ulema. The *aḥādīth* and the Holy Qur'an leave no room for doubt about it. The Aḥmadiyya Muslim Community belief is clear and categorical and consistent with what is stated in the *aḥādīth* and the Holy Qur'an.

You have been arguing with us for the last one hundred years, subjecting our people to unprovoked violence. Despite our appeals to reason, you continue in your misguided ways, even today!...

The opponents can massacre Aḥmadīs one after another, but that will not settle this matter. They may mas-

sacre one, two or a thousand Ahmadis. We know that God declares them to be among the living. They have no power to change this. Conversely, if God declares somebody dead, you do not have the power to bring him to life. Failure is your destiny. The Aḥmadīs will continue to live and you will never be able to bring Jesus[as] back to life. The Ahmadiyya Community will not perish by your massacring even thousands of us. Bring one man—Jesus—to life and that would be the end of the Jamā'at. This argument has persisted for a long time. Your own *ulema* have been lamenting over your miserable plight for more than a hundred years saying that no semblance of Islam has been left in you, but your defiance and disobedience continues unabated. What is Jesus[as] doing in the heavens? Why doesn't he descend to rescue you? Instead of indulging in the genocide of the Aḥmadīs, bring Jesus[as] back down alive. Should you succeed, I give you my word that I, with all my Jamā'at, will renounce our faith and join you instantly. We are the ones who have been imbibed with the spirit of obedience. We will fight in front of Jesus, behind him, and all around him. We are the ones who say: 'We believe and testify to its truth.'

But I tell you that if your Jesus—the presumed Jesus whom you present— did hypothetically ascend to the heavens and does come back to earth alive, you will surely oppose him.

Why don't you settle this controversy by praying fervently to Allah that the controversies have persisted too long and the world has gone through major changes, and Allah Almighty may send Jesus back to earth, just as the Jews go to the wailing wall begging for Elias as a precursor of the Messiah.

Don't you have any feeling of pain and anguish for the life of Islam? Not to speak of Jesus, even the donkey of the Antichrist has not yet appeared according to your doctrines.

You people are living a life of fables and fantasies. You have severed all ties with reality. We pray for you, seeing your sorry and sad plight.

I say, on oath, in the name of the Almighty, in whose hands is my life and the lives of all Aḥmadīs, that if Jesus[as] is alive and we are wrong, may God annihilate us. I say to you, solemnly, on oath, that Jesus[as] has passed away and Islam is alive. The survival of Islam demands that you give up this false belief. Let go of it. Therein lies the survival of Islam.

The people of Pakistan are going through a very grave situation. As prophesied clearly by the Promised Messiah[as] they are suffering the consequences of their evil deeds. It is also clear from the Holy Qur'an that martyrdoms bear abundant fruits. Allah the Almighty grants manifold rewards in return for martyrdom. However, the Holy

Qur'an also narrates the example of nations that were totally wiped out because of their tyranny.

We, Aḥmadīs, are not a people who only relish the bounties. We have also become used to exercising patience and perseverance. We will continue to do so. But our opponents are in grave risk. When the chastisement of Allah strikes, it wipes the nation out. If they wish to escape, they must seek Allah's forgiveness. Therein lies their salvation.

Glossary of Important Terms

Allah—Allah is the personal name of God in Islam. To show proper reverence to Him, Muslims often add *Ta'ālā*, 'the Most High', when saying His Holy name.

Ahmadi Muslim or Ahmadi—A member of the Ahmadiyya Muslim Community.

Ahmadiyya Muslim Jamā'at—(Also Ahmadiyya) The Community of Muslims who accept the claims of Ḥaḍrat Mirzā Ghulām Aḥmad[as] of Qadian as the Promised Messiah and Mahdi. The Jamā'at, established by Ḥaḍrat Mirzā Ghulām Aḥmad[as], is now led by his Fifth *Khalīfah*, Ḥaḍrat Mirza Masroor Ahmad (may Allah be his help).

Ḥadīth—A saying of the Holy Prophet Muhammad[sa]. The plural is *aḥādīth*.

Ḥaḍrat—A term of respect used for a person of established righteousness and piety, literally translated as 'his or her presence'.

Holy Prophet[sa]—A term used exclusively for Ḥaḍrat Muhammad[sa], the Prophet of Islam.

Holy Quran—The Book sent by Allah for the guidance of mankind. It was revealed to the Holy Prophet[sa] over a period of 23 years.

Ḥuḍūr—A term of reverence, meaning 'His Holiness', literally translated as 'His Presence'.

Imām—The Arabic word for a leader. The head of the Ahmadiyya Muslim Jamā'at is also referred to as the *Imām*.

Jalsah Sālānah—Annual convention or gathering.

Jamā'at—*Jamā'at* means community. Although the word *Jamā'at* itself may refer to any community, in this book, *Jamā'at* specifically refers to the Ahmadiyya Muslim Jamā'at.

Khalīfatul-Masīḥ II—Ḥaḍrat Khalīfatul-Masīḥ II (1889–1965), Mirzā Bashīr-ud-Dīn Maḥmūd Ahmad[ra]. He is also called Muṣleḥ-e-Mau'ūd (the Promised Reformer) because he was born in accordance with the prophecy made by the Promised Messiah[as] in 1886 regarding the birth of a righteous son who would be endowed with special abilities, attributes, and powers.

Khalīfatul-Masīḥ IV—Ḥaḍrat Khalīfatul-Masīḥ IV, Mirzā Ṭāhir Aḥmad[rta] (1928–2003) was the fourth successor and a grandson of the Promised Messiah[as], the Founder of the Ahmadiyya Muslim Jamā'at, Ḥaḍrat Mirzā Ghulām Aḥmad[as].

Mahdi—'The Guided One'. This is the title given by the Holy Prophet[sa] to the awaited Reformer of Latter Days.

Maulavī or Maulānā—Literally, 'my lord', a title of reverence used for religious clerics. Maulānā, 'our lord'.

Promised Messiah—The Founder of the Ahmadiyya Muslim Jamā'at, Ḥaḍrat Mirzā Ghulām Aḥmad[as] of Qadian, India, who made his claim in fulfilment of the prophecies of the Holy Prophet[sa] regarding the coming of a Mahdi and Messiah from among the Muslims.

Ṣāḥib—A term of respect, similar to the diversity of English terms like *mister* or *sir*.

Sunnah—Traditions/Practices of the Holy Prophet Muhammad[sa].

Sūrah—Arabic word for designating the chapters of the Holy Quran.

About the Book

In 1984, the Islamic Government of Pakistan ignored fundamental Islamic decorum by depriving Ahmadi Muslims many of their basic human rights including religious freedom. In an attempt to justify this action, the Government of Pakistan published a so-called White Paper under the title *Qādiyāniyyat—Islam kay liyay Sangīn Khaṭrah* (*Qādiyāniyyat—A Grave Threat to Islam*).

Although there was nothing new in this so-called White Paper—the objections in which had already been thoroughly refuted in Ahmadiyya Jamā'at literature—Ḥaḍrat Mirzā Ṭāhir Aḥmad Khalīfatul-Masiḥ IV[rta], the then Imam of the Aḥmadiyya Muslim Jamā'at, replied to these allegations in a series of sermons. These sermons (in Urdu) were published by the London Mosque in 1985 and the English translation is now being published.

Ḥaḍrat Mirzā Ṭāhir Aḥmad delivered this sermon on April 7, 1985 as the concluding speech of the Annual Conference of Jamā'at Aḥmadiyya UK. lt details the profound insight and conviction that the Promised Messiah[as] had in *Khatm-e-Nubuwwat.* By citing extensively from reputable sources throughout Islamic history, he demonstrates that the Aḥmadiyya belief in *Khatm-e-Nubuwwat* is fully consistent with the consensus of the Companions[ra] of the Holy Prophet[sa] and the views held by respected Muslim scholars and authorities.

ISBN 978-1-84880-893-5